THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

VOL. II. No. 28. NEW-YORK, SATURDAY, SEPTEMBER 29, 1832. WHOLE NUMBER, 80.

From the Vermont Chronicle.

"Away! away! there's blood upon thy brim."—BYRON.

No, offer not the cup to me,
 I would not see its flow;
Its dark and poison'd brim I'll flee,
 Its guilt I may not know.
Think'st thou, because in youth I'm sad,
 And bitter thoughts are mine,
And life in sombre robe is clad,
 That I shall seek the wine?

What, though my cherish'd hopes are fled,
 And now this heart is sere;
What, though these eyes no more shall shed
 The bitter, scalding tear;
What, though a Simoom, withering blight,
 Hath swept it o'er my soul;
Would'st that I cease to feel its might
 By draining deep the bowl?

Why tempt the burning lips to taste
 The poison lurking there?
Why make this heart an utter waste;
 A dwelling for despair?
What, if this scorch'd and fever'd brain
 Shall wild with anguish grow,
Shall I the wildering wine-cup drain
 To quench its fire?—Oh, no!!

Though grief hath set her Cain-like mark
 Upon my youthful brow,
And life's bright scenes to me are dark,
 Uncheering in their glow;
The soul to wasting fires a prey,
 The child of misery,
And sorrow o'er life's rugged way
 My portion still shall be;

Though life hath little joy for me,
 And friends I loved are gone;
And while I brave this stormy sea,
 I feel that I'm alone;
Though life's pale glimm'ring lamp is dim,
 And soon will set in night,
The CUP *with blood upon its brim*
 Shall never quench its light.

September, 1832. HARP OF THE HILLS.

MISSIONS.

From the Missionary Paper for September.

GREEN BAY.

"*July 2d.*—On the 16th ult. the number of boarders was 101. It was recently 105; but at this date is 103.

"There was an examination of the Mission School, on the 19th of June last, which exhibited in general, satisfactory progress in knowledge on the part of the pupils. Premiums were adjudged to Mary Irvin, (a day-scholar,) to Adeline Brunette, to Margaret Sarocque, and to Sophia Panquette: and also to Andrew Vian, to Theodore Lupien, to Paul Junean, and John Louis La Vine."

"*July 13th.*—I have baptized two children recently. The number of boarders at the Mission, is at this date 109."

"*July 20th.*—When I wrote to you in the winter, mentioning that I would not assume the responsibility of ordering provisions for the summer, but would depend on the care of the Committee, or of the Board of Agents in New-York, I was in hopes that I should have received either a supply before this time, or instructions to furnish this station. I gave my preference to the former arrangement, but I have been obliged for two months past, to purchase flour in this settlement in small quantities, and I know not, but that I may be compelled very soon to purchase a larger quantity from below, or else run the risk of absolute want. I should do this with great reluctance. It is time too, that orders be given for the furnishing of the winter's supply, which ought to be on the way in the course of September. I think that the existence of this Institution will be endangered if it is left dependent for provisions on the means of supply furnished by the settlement, and that if those means should be sufficient, the expense would be greatly increased.

"I hope that the gloom and difficulties of my present situation, will not long be continued. It has now too many anxieties, annoyances, and burdens. It can never become a post of rest and ease; but there might be a division of responsibility, and a furnishing of a great [greater?] number of assistants. The female assistants of the Mission have, too, more to attend to, than it is possible to endure for a long time.

"But it is my earnest trust and solace, that GOD will defend this Institution with his favorable kindness, and sustain it with his everlasting arms. It was reared with a dependence on his blessing: may it long be preserved by the riches of his goodness, to act efficiently in extending to multitudes the benefits of a religious education. It has instructed many, whose minds would, without its aid, have been wholly neglected, and who would have lived virtually without GOD, and without hope in the world. It has communicated knowledge to numbers that could not appreciate its value; it has sowed the seed, which will, I trust, bear fruit to life eternal."

"*July 26th.*—From the scarcity of provisions at Green Bay, I had lately some anxieties about obtaining a sufficient supply, and engaged what flour I could procure from Mr. Kercheval and Mr. Whitney, together with a few barrels of pork. But I have this day received from New-York twenty barrels of flour and three boxes. The boxes have not yet been opened; and as soon as they shall be, I will report their contents.

"Whether the disease which raged so violently on the river St. Clair, and on lake Michigan, is the Indian Cholera or not, I am unable to say positively, though such is the general impression. If it is, the presumption is, that we shall be visited by it, as vessels are frequently arriving, and the communication with Chicago by land cannot be prevented. I have allowed those parents, who so desire it, to remove their children for a short time; and some who preferred this course, were influenced by the crowded state of the school. The Mission family is, however, at present, in almost perfect health; and gratefully acknowledge the divine goodness, which has not allowed the occurrence of a single death for more than fourteen months."

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From the report of the Rev. Mr. BURY at Detroit.

"*June 18th.*—Through the divine mercy, I have been permitted to return to my home, and to the partial discharge of my accustomed duties. My health and strength are not wholly restored, yet I am so far convalescent, as to encourage the hope, that with the blessing of GOD, to whom alone belong the issues of life and death, and with a proper attention to the use of means, they gradually will be. It is with no little pleasure I am permitted to inform you, that notwithstanding my past indisposition, and consequent absence from my more immediate charge here in Detroit, the congregation is still prosperous—slowly, but steadily advancing in number, and what is even more desirable, and a cause of special gratitude to the divine Head of the Church, growing, I trust, in grace and in the knowledge of our Lord and Saviour JESUS CHRIST. Since December 25th, inclusive, to the Sunday after Easter, when the Rev. Mr. Johnson of Sandwich, Upper Canada, very kindly officiated and administered the Holy Communion, by particular request of the vestry on account of my absence, there have been added seven communicants, making in all, at present, with one added on Whitsunday, notwithstanding occasional removals, about fifty. During the same period, 16 Baptisms, 1 marriage, 4 funerals.

"The Sunday school is very flourishing, having 100 or upward on the list, and probably 80 attendants in pleasant weather. Some of our ladies, with commendable zeal and benevolence, are endeavoring to establish a school for adults who are unable to read, to meet in the Vestry or Sunday School room, every Thursday afternoon. May their pious endeavors be abundantly blessed. With respect to our want of a church-bell, although it be great, I have concluded, that as we may still do without it, till able to get one ourselves, it will not be expedient for us to ask assistance from home, especially as so much aid is wanted in different parts of our territory, toward the erection of small chapels, and will occasionally be solicited from the friends of our Church at the East and South. While we would be thankful for the important and still necessary aid extended to us by your noble Society, we wish not to be too selfish, or at all unreasonable. Should, however, any number of able and generous individuals be pleased to consider our limited means here in Detroit, and present St. Paul's with a bell, I can assure them it would be doing a good action and be held in grateful remembrance.

TENNESSEE.

From the report of the Rev. Mr. OTEY, residing at Franklin.

"*June 20th.*—Necessary and unexpected absence from my congregation, has prevented my making a quarterly report at the time required. A brother living in my family, was taken ill the first week in last December, and has remained in a very helpless condition ever since. As a last resort, I was advised by his physicians to take him to Virginia to his parents, with the hope that travelling, and a change of scene, might restore him to health. I have just returned from this journey. During my absence from this place, I preached three times at Knoxville, twice at Lynchburg, and once at Abingdon, in Virginia. In Bedford county, Va., I baptized two children. Abingdon presents a very interesting field for the labors of an Episcopal clergyman; a very earnest desire was expressed by some of the inhabitants to have one settled among them. The inhabitants are wealthy and intelligent, and the place is surrounded by one of the most beautiful and pleasant sections of country in Virginia.

"In the eastern part of this State, I was made acquainted with the following incident, which I deem worthy of relation. A pious lady, a communicant in our Church, was visited by an elderly woman, who said she had been raised in our Church. This woman was the mother of several daughters; they all lived at the same house, and were all under the tongue of evil report, as to purity and integrity of character and deportment. It was a family in which neither peace, nor the fear of GOD seemed to exert any influence, or to have any place. The old woman applied to the lady I have mentioned for a Prayer Book. After inquiring as to the purposes for which it was wanted, whether she could read, &c., the book was given—was sent forth like 'bread cast upon the waters,' with the faint hope that it might be an instrument of good to those who appeared 'ready to perish.' I am informed that some few weeks after this book was received, a wonderful moral transformation took place in the whole family. They became orderly in their deportment, cleanly in their appearances, and industrious in their habits. Such was the change wrought, that it was remarked by the whole neighborhood. Comment upon this incident I deem unnecessary; it speaks for itself.

"Since my last report, I have solemized the rite of matrimony once; have baptized one child and two adults; admitted three persons to the holy Communion; attended two burials, and presented six persons for Confirmation to the Bishop of North Carolina, who is now with us.

MISSISSIPPI.

From the report of the Rev. Mr. WHEELER, officiating at Woodville, and in Jefferson County.

"*June 7th.*—'The Protestant Episcopal Society for the Advancement of Christianity in Mississippi,' have at present a good supply of Prayer Books and Episcopal Tracts. With the latter I always am furnished and distribute them where acceptable, especially when having held a conversation upon the Church, and raised a curiosity to gain additional information, I usually present in conclusion such tracts as appear applicable to the case. The sight of these afterward reminds the persons of the circumstance under which they were obtained, and thus, by associating the main points of the conversation, are more likely to be remembered. At my home, is kept also a supply of Prayer Books, to be disposed of where wanted. A few subscribers to our religious papers have been procured, and my endeavor will be to increase the number, satisfied as I am of their beneficial effect. They are a desirable aid to a minister, especially where the Church is of recent establishment, and where a scanty portion of public services is enjoyed. In consequence of the thin population, and the distance of some of the families from the house of worship, it is difficult to maintain Sunday schools in country places. As a substitute, I catechize the children before divine service at the Church, and at their homes in my parochial visits. Full opportunity is afforded in the latter case, as I generally spend part of a day and the night, in all the families of the congregation, about once a month.

"As to the slaves, when assembled by their owners, I improve the occasion, to convey, if it may be, some spiritual benefit to this class, the welfare of whose souls is so generally, and inexcusably, and shamefully neglected by their owners; yes, owners too, who 'profess and call themselves Christians.' There are worthy exceptions. In Christ Church is an end gallery appropriated to the use of the slaves, and is well occupied, but not sufficiently capacious for the accommodation of a great number. Occasionally I have had religious exercises at their quarters. I find no slave-holders to object when I have proposed service for the negroes; but there is felt exceedingly little of the responsibility resting upon them. Hence indifference, and next to no pains taken to have them instructed in religion; though experience shows that the pious negroes are the most faithful in their labors, and most affectionate to their masters. If the slaves are neglected by the guardians of their higher, as well as earthly welfare, it becomes the imperative duty, as I conceive, of those whose office is to preach the Gospel to every creature, to desire and labor for their salvation, that, though now doomed to bondage, toil, ignorance and poverty, they may taste the freedom of the renewed, and become joint heirs with their Saviour, to the inheritance incorruptible, undefiled, and that fadeth not away.

"The general condition of the Church in the south-west, varies little from that described in my former reports to the Society.

"I would repeat the expression of my opinion, already given to the Society, that an additional Missionary to Mississippi is wanted; his places of service to be determined after his arrival and becoming somewhat acquainted. The counties of Warren and Hinds, should first be visited and the prospects ascertained. His support—of that nothing definite can be stated."

THE MINISTRY.

DEATH-BED MINISTRATIONS: CIRCULAR BY ARCHBISHOP WHATELY.

THE document which follows, from the pen of Archbishop Whately, we have deemed of sufficient general interest to be given at length in our columns. It is marked by his characteristic clearness, soundness of principle, and fearless utterance of the truth. Apart from its bearing upon the circumstances of the present times, the sentiments inculcated in regard to death-bed ministrations generally, are important and deserving of attentive consideration. In our own country, the influence of the belief of Romanists has been seen in the activity of their clergy in the administration of rites but too often delusive, to the dying subjects of pestilential disease.

TO THE CLERGY OF THE ARCHDIOCESE OF DUBLIN, &c. &c.

DUBLIN, May 4th, 1832.

MY REVEREND BRETHREN,—I have heard complaints from various quarters against the Clergy of the Establishment, as wanting in humanity, or in attention to their duties toward their sick parishioners on the occasion of the present calamitous sickness. I cannot find on the most careful inquiry that there is any ground for such complaints: but as they have been made, and as invidious comparisons have been drawn between the Ministers of our Church and the Roman Catholic Priests, in this respect: I will embrace the present opportunity of laying before you briefly, my views as to the duty of the Protestant Clergy, in relation to the visitation of the sick, and as to the difference between the Roman Catholic tenets and those of Protestants, in reference to this point.

I need not, I am sure, point out to you the duty of admonishing your parishioners, from time to time, of the importance of being always ready against the time when the awful sentence may come to quit this world; and of not deferring the preparation for death till the near approach of it, but so spending the days of their health and strength, that whenever their "LORD oemeth, he may find them watching."

And on such an occasion as the present, of a most destructive disease which carries off its victims in so short a time, I have no need to admonish you to take advantage of this visitation, by endeavoring to awaken those who had hitherto been living carelessly, to a sense of the uncertainty of this life, and the supreme importance of the life that is to last for ever. But I wish you also, on this and other suitable occasions, to inculcate on your hearers, that most important principle of the religion of Protestants, that there is no efficacy in any thing that a Christian minister, or any one else, can do for his neighbor, either after death, or after he has sunk into such a state, that his time of probation on earth is come to an end, by his being unable to use any exertions of his own to serve and please GOD.

It is our business to preach the Gospel—to instruct men in its doctrines—to admonish the erroneous or irreligious—to rouse the sluggish—to comfort the weak-hearted. But for all these offices, the bed of pain and sickness, and especially the death-bed are the very least fitted. It is not for the sake of saving yourselves trouble and disquiet, but for the sake of saving men's souls from being lost through a fatal delusion, that I wish you continually and earnestly to exhort them, not to trust to a death-bed repentance—not to think of gaining a knowledge of their religion when the mind is enfeebled by bodily weakness and distracted by bodily pain; not to think of "working out their own salvation," when "the night cometh in which no man can work"—nor imagine that a minister's praying over them and reading to them, and ministering to them in their last moments the Holy Sacrament which they had till then obstinately refused, will be accepted as a substitute for a Christian life.

And I wish you also to represent to your hearers, that a Protestant is not to suppose that he is guilty of a disrespect to religion in not sending for a minister when he apprehends himself dying. He has one, and only one great High Priest who "ever liveth to make intercession for us;" to whom he should apply on every emergency, and whom he will never seek in vain, if he seek *in time*.

A Roman Catholic who trusts in the efficacy of extreme unction, is bound on his principles to apply to his priest to administer it. And the priest (if a sincere believer in his religion) will be ready at the utmost hazard of his life to impart what he considers those spiritual helps, which according to his creed may make the difference of a soul's being saved or lost eternally. But I should say that a Protestant who considers himself to be laboring under any infectious disease, is bound to abstain from exposing his pastor to the risk of infection; believing, as every Protestant is bound to do, that there is nothing in his religion at all corresponding to the extreme unction of the Romish Church. When the foolish virgins in the parable found their lamps going out, it was in vain that they applied to their companions for assistance, just when the bridegroom was at hand.

I feel sure that no sense of personal danger will deter you from doing your duty as Christian ministers on any occasion where you can be of real service to the souls of men. But I am anxious to testify against the unfairness of drawing comparisons between men of different persuasions, who may be perhaps equally conscientious in acting, each according to his own faith. One who believes, for instance, in purgatory, and in the efficacy of masses for the deliverance of souls from it, would be inhuman if he did not provide masses to be said for the souls of his friends; but it would be absurd to blame a Protestant for not doing, what he is convinced would be inefficacious and superstitious.

In like manner one who believes in the efficacy of confession to a priest, and of extreme unction, would be bound under all circumstances to call in the aid of the priest to himself and his friends, and if himself a priest, to administer it to all who need it. But the faith of Protestants being the reverse of all this, it would be absurd to reason from one case to the other, as if they were alike.

I am not entering, you will observe, into any discussion of the questions between our Church and that of Rome. I merely mean to point out that those who *do* adhere to our Church ought to conform to her principles. Tell your hearers to embrace either our faith or that of the Roman Catholics, whichever they are convinced is the truest; but to be consistent, and not mix together articles of faith that are incompatible with each other.

Finally, my reverend brethren, though I am far from wishing to deter you from attendance on the sick, which may sometimes through divine grace, be made a means of bringing a sinner, in the event of his recovery, to lead a new life, or of impressing his friends with a sense of religion, I cannot forbear warning you that much care is requisite, in the performance of this duty, to avoid doing harm instead of good.

If you rashly administer the Lord's Supper to one who has no understanding of the true nature of the ordinance, but expects it to operate like a charm, and trusts to what *you* do *for* him, or if you so express yourselves as to encourage the survivors to defer their repentance till their death-bed, you are evidently encouraging what must be regarded on Protestant principles, as a fatal error. I am not warning you (which would be unnecessary) against yourselves entertaining, or wilfully inculcating such notions; but against any such unguarded language as may lead men who are predisposed (as I know by experience great numbers are) toward such errors, into a belief that they are countenanced by you.

May He who "causeth all things to work together for good to them that love Him" be pleased to bless and prosper your endeavors in his cause, and make this awful visitation of sickness, an instrument for recalling the irreligious from their evil way, and bringing them to the great Physician of souls!

Your affectionate Friend,
And Fellow Laborer,
RICHARD DUBLIN.

ECCLESIASTICAL.

REMARKS

On the proposed revision of the Canons of the Protestant Episcopal Church in the United States; respectfully addressed to the members of that Church in general, and to the members-elect of the ensuing General Convention in particular.

Continued from page 313.

IT is not necessary to ring the changes upon the old axiom of the danger of accumulating power in few hands. Every person not interested in preserving this state of things,—and our present Bishops are, doubtless, far from entertaining that feeling,—can see the evil of it. There is acknowledged danger in its existence; and the results, sooner or later, will prove it. It was not so in the ancient Church. We know, indeed, from many authorities, that the order of Bishops was *numerous* in primitive times, and that they continued to be so, until the rise of Popery worked their gradual reduction; for the purpose of gathering much of their power into a single hand!

It is not, however, merely as a question of power that we should consider this subject; far from it. The office of Bishop is invested with very great importance, as a powerful instrument in the extension of religion. The first ministers and missionaries of the Church were Bishops. "*They went forth*," says St. Mark,* "*and preached every where; the* LORD *working with them, and confirming the word with signs following.*" It was they who founded the first Churches; calling, as circumstances required, others to be partakers with them in their work and labor of love, and leaving them, as Paul did Titus at Crete, "to set in order the things that were wanting, and ordain elders in every city."—"When Titus was appointed Bishop, by St. Paul in Crete," says Dr. Chandler,† quoting Bingham, "the number of converts in that island was probably much inferior to the present number of professed Christians in more than one of our British American islands, (1767.) In the succeeding ages, until the Roman empire became Christian, this *apostolic* plan was carefully followed, *and the number of Bishops was increased in proportion to the growing extent and advancement of Christianity*." Again, "The travels of some of the *apostles* are related in Scripture, and from them, as well as from other proofs, it appears with what amazing success *they planted and settled Churches* in all the most considerable countries of Asia and Europe, within the compass of not many years. And it is a fact well known, that *all* the Churches that were gathered during the first century, whether immediately by *the apostles, or their missionaries*, were under the direction of some one or other of that venerable order." Bishop White informs us (Memoirs, p. 95) that this opinion of the necessity and use of Bishops, in extending and establishing the Church, was held by many at the commencement of our ecclesiastical organization. The clergy of *Connecticut*, mindful of the admonition of Ignatius, "to do nothing without the Bishop," were unwilling to come into union with the General Convention, until Dr. Seabury should return from Europe with Episcopal powers: to obtain which he had gone thither. "Many of the clergy in other states thought nothing should be done toward the organization of the Church until the obtaining of the Episcopacy. This had been much insisted on the preceding year (1786) in *New-York*. 'Let us,' it was said, 'first have a head; and then let us proceed to regulate the body.' The answer, we are told, was given, 'let us gather the scattered limbs, and then let the head be superadded.' But those who gave the answer must have forgotten the beautiful figure of St. Paul (Col. ii. 19) of "holding the head, *from which* all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of GOD."

Indeed it is by the labors—what may be called the *missionary* labors—of our Bishops, *chiefly*, that our Zion has extended itself so largely on every side, and been, as is humbly trusted, much blessed of GOD. No one, at all acquainted with the recent history of our Church, will, probably, be disposed to deny this. But let us appeal to facts. Look at any section of our country. In which states are the interests of religion, through the instrumentality of the Episcopal Church, most rapidly advancing? Are they not those in which we have faithful and active Bishops? Look again, into those *states* where there are no Bishops,—which have indeed *the scattered limbs* but want *the head*, and see how tardily they appear to advance! The churches which were few years agone, are yet few. Their ministers cry, Come over and help us!—but they cry in vain. It is not until the formation of a faithful clergy under the *superadded* and apostolic *head*, that the body becomes regulated and active, and *maketh increase to the edifying itself in love.* There is an obvious explanation of the difference:—"GOD hath set the members, every one of them in the body, as it hath pleased *him*.—And GOD hath set some in the Church, *first* apostles—"A Bishop, that shall have the chief inspection over those whom he is to ordain, and over the labors of those already placed;" says Bishop Burnet, "whom he shall assist in every thing; and who governs himself by the rules of the primitive Church, and by the advice of his brethren, is *the likeliest instrument, both for propagating and preserving the Christian religion.*" "Bishops were those," says Jeremy Taylor, "on whose ministry CHRIST founded and built up his Church. Christian Bishops have blessed and built up Christendom."

Even were the second canon to be entirely repealed, no danger need to be apprehended from the extension of the number of our Bishops. The best time, perhaps, for imposing a check would be when application is made for admitting a state into union with the General Convention; as is the case under the civil constitution of the United States,—by requiring a competent number of Churches and clergy, to admit the immediate election of a Bishop. By this means the anomaly above spoken of, would be avoided. It would be exceedingly difficult, if not wholly impossible, for an improper man to receive consecration to the office of Bishop in this country. None but clergymen who are known, and have been some years before the public eye, are likely to be, in the first instance, elected; and if an improper man could be *elected*, still there is little probability—a mere possibility indeed,—that he may obtain the testimonials, which he *must* lay before the Bishops, before he can be consecrated. There is no difficulty, as the experience of the past year has convinced us, in opposing objections to a consecration, where there are canonical impediments. Still, however, those who have the election of Bishops cannot be too careful in choosing them. It ought not, in any case, to be considered a matter of course, that election should be followed by consecration.

It may be said, that the repeal of this canon would enable several states in which the Church is of small extent, now without Bishops,* to have them, could they obtain suitable men; and by the *possible* reduction of their present small number of ministers, the Bishop may, *possibly*, be left without clergy. The objection is no compliment to the principles of our Church, which we so often extol as best adapted for the community, of any proposed to it; nor to the pious, active, and intelligent laity, who *in every state*, are taking part in its concerns, and laboring as heartily in the cause as any clergymen, whether Bishops, Priests, or Deacons. But is the apprehension justified by facts? Is the number of clergy in any diocese diminished? Is there one Diocese with a Bishop, which has not actually increased its number of clergy, within the last five years? For what purpose are theological seminaries springing up? For what are education societies forming on every hand, and daily becoming more popular? It may, indeed, safely be said, if past experience affords any ground for judgment, that the most likely means—the best of all possible instruments—to increase the number of the clergy in any state, would be to place a Bishop there; and if he faithfully employs the means, he will soon gather around him an annually increasing number of ministers and candidates for the ministry. In short, were there a Bishop in every state in which our Church has made a beginning, and gained a footing, however small, he would be, under GOD, and with his blessing, the most effectual of all agents, in extending the limits of our Zion, and widely diffusing her principles. We have been assured through the public prints, and by official papers, that the visitations to the new states of the west and south-west, by Bishops *Brownell, Ravenscroft, and Meade*, were, in each case, attended with highly beneficial results, and contributed in no small degree, to give force to the efforts which have been made, and are making there for the extension of Zion. May the labors of Bishop *Ives* now, or soon to be, on a visit to Kentucky† and Tennessee, be still further blessed in a large increase of similar results!

It may be admitted, perhaps, that the operation of this canon has hitherto produced no considerable inconvenience. The states, in union with the General Convention, have been so connected that every one has either had a Bishop resident, or has been conveniently situated to be under the provisional jurisdiction of a Bishop. Delaware, for instance, has at present, one Bishop at its southern extremity, and two at its northern, within twenty miles, probably, of its borders. The provisional jurisdiction of one of these Bishops is, therefore, as convenient and serviceable as if he were actually resident within its borders; and should he withdraw his jurisdiction, or become disabled, another is equally near to take his place. The Convention of Delaware, has, therefore, by its position, the singular power, at the time it is disqualified to elect a Bishop as its permanent diocesan, of placing itself provisionally and

* xvi. 20.
† "Appeal," p. 44.

* "As worldly prosperity or adversity does not affect the nature of the Episcopal office," says Dr. Chandler, "so neither does the location or *limitation* of it with regard to place. He who has a *small* Diocese, has the same Episcopal powers as he that has a large one, and it matters not, as to the validity of the act, whether it is performed by the Bishop of Man, [who is said to be able to walk from his residence to his most remote parish before the hour of service, on Sunday morning,] or the Archbishop of Canterbury—or, in the language of St. Jerome,—whether by the Bishop of Rome, or Eugubium, of Alexandria, or Tanais." "Epiphanius witnesses, that there were, at the first disseminations of the faith of CHRIST, many Churches, which had in them no other clergy but a Bishop and his deacons; and the presbyters were brought in afterward, as the harvest grew greater."—*Jeremy Taylor's Consecration Sermon.* "In the third Council of Carthage, a motion was made, that, if a Church was without a Bishop, she might demand a presbyter from any Bishop, that he might become her Bishop. It was agreed to; but one asked, what if the Bishop have but *one* presbyter? It was replied that the Bishop could alon ordain as many as he wanted."—*Works on Episcopacy*, vol. 2, p. 364.

[† The account of this visit, made in the past summer, has appeared in our columns.]

conveniently, under the jurisdiction of a neighboring Bishop; and should the Convention, at any time, become dissatisfied with him, of *revoking* the act, by which they conceded jurisdiction to him, and at the same session inviting another to take, with equal convenience, the jurisdiction so revoked! Georgia, the only other diocese without a Bishop in the eastern division of our country, in union with the General Convention, is understood to have been for some years under the provisional jurisdiction of the Bishop of South Carolina, and receives, doubtless, all the attention which the estimable diocesan has it in his power to bestow. There is reason, however, to believe that the growth of the Church in that state would have been materially increased by a resident Bishop.

The operation of this canon must, therefore, be almost *exclusively* upon the *western states*.

It was, however, ostensibly for the *benefit* of those states, that its operation was once, for a short time, suspended. No advantage, as was before stated, is believed to have resulted to those states *generally*, from this suspension; a single ordination only, having, it is understood, been held for any other western state than Ohio, by the Bishop, who was elected for that state while the canon was suspended: nor has he, it is believed, ever visited any Church in any other western state. The General Convention of 1820, anticipating, probably, more general results than have flowed from the suspension, restored the canon to its full operation. *But the act of suspension is a sufficient proof, that the original canon was not deemed of importance, when a favorable opportunity occurred for extending the organization of our Church.* Bishop Chase is the only Bishop who has yet been consecrated for the Churches in the west, although *thirteen* years have elapsed since that event! And in that region, where there is now a population of between *three and four millions*, which in that period has increased more than 50 per cent., it is in all probability owing to the want of resident Bishops, who, among other duties, would seek out and train up sons of the soil for the work of the ministry, that so little has been done for the extending and building up the Church.

An experiment for nearly a whole generation, is surely sufficient to prove, that the extension of the Church in the west and south-west, by means of clergymen and missionaries from the east, has almost wholly failed. They cannot be spared from home, where there are continually increasing appeals for ministers;—they are not willing to go if they could be spared; and they, from ignorance of the manners and habits of the people, are not always useful when they do go. Bishop Chase, some months since, resigned his jurisdiction: and since that time, there has not been, and there is not now, and it is for various reasons, uncertain when there will be, a diocesan Bishop in that region; although it occupies at least *half* the geographical surface of our country, contains nearly *one-third* of its population *now*, (a proportion increasing, absolutely and truly, *every hour*)—many thousands of the members of our Church, *like sheep without a shepherd*,

"Wandering from the fold of God,"

and *five* organized dioceses, (so called,) not one of which, probably, is under the jurisdiction of any Bishop under the wide heaven! There, the operation of the *first* canon is utterly ineffective. —One order at least, is wholly wanting. In such a state of things, who is to gather *the scattered limbs* that *the head* may be *superadded?* The attempts now making, by a few zealous presbyters, deacons, and laymen, seem much like efforts to increase the stream, while the fountain is kept effectually closed.

But the suspension of the second canon has not been the only measure adopted by the Convention, for establishing the Church, and its ordinances west of the mountains; though, small as have been its results, it has certainly been the most useful. As far back as 1792, the General Convention adopted "a plan for supporting missionaries on the frontiers," and appointed a committee, composed of the most eminent clergymen and laymen of Pennsylvania, with the present venerable Bishop of that Diocese at its head, for executing it. It was, doubtless, intended that Bishop White should stand in the relation of diocesan to those missionaries, as he now does to those of the General Missionary Society. The plan, however, proved abortive. The next Convention dissolved the committee, and referred its powers to state committees, to be appointed by the State Conventions. In the Convention of 1798, the subject was again taken up, and the following resolutions adopted: "That a comittee of three Bishops, two of the clergy, and two laymen, be appointed, and authorized to address the Protestant Episcopal Church, in every state in which it is organized, but which has not yet acceded to the constitution of this Church, inviting it to accede to the same. 2. That the same committee address the clergy of the several states or territories of the United States, in which the Church hath not been organized; also, some of the most respectable lay members of the Church in such states or territories, and invite them to organize themselves, and accede to the Constitution of the Protestant Episcopal Church in the United States of America. 3. That the same committee be authorized and desired to consider of and determine on the proper mode of sending a Bishop into said states or territories; and, in case of a reasonable prospect of accomplishing this object, *to elect a person to such episcopacy;* and the certificate being given in the usual terms by the standing committees of this Church, as prescribed in the canon for the consecration of Bishops in the recess of the General Convention, any three Bishops of the same be authorized to consecrate to the episcopacy the person elected as above: Provided, that the jurisdiction assigned him shall not interfere with the rights of any state or diocese which shall hereafter adopt the Constitution of the Church of the United States. 4. That the Rt. Rev. Bishop White, Rt. Rev. Bishop Claggett, Rt. Rev. Bishop Moore, Rev. Dr. Beach, Rev. Dr. Hobart, Gen. Matthew Clarkson, and Dr. John Onderdonk, be the committee for the purposes aforesaid; any four of whom shall be a quorum, provided it include one Bishop, one presbyter, and one layman. 5. That the said committee render an account of their proceedings to the next General Convention."

Bishop White says that "the hindrances to carrying this design into effect, were the difficulty of selecting a suitable person, and that of supporting him." The plan, however, is certainly not in tenor with the second canon, and we are thus furnished with another reason for believing, that the canon was too inconsistent with the principles of our Church, to be allowed to operate, where there was a prospect of good to the Church, by superseding it, or setting it aside. It is vain to say, that the Bishop, thus appointed, would have been a *missionary* Bishop. The second canon, if it has one clear, definite meaning, excludes all Bishops who are not diocesan—all Bishops who are without clergy. It was the very object of its enactment.

In the Convention of 1811, the Bishops of Pennsylvania and Virginia were appointed a committee for supplying the western states with clergymen, and organizing the Church in those states. This plan, like the preceding, produced no result.

In the last General Convention, (1829,) the subject was again taken up, and Bishops White, Hobart, and Croes, appointed a committee to report to the next Convention "a plan for extending to the states and territories, in which the Church is *not organized*, Episcopal services and Episcopal supervision."* This proposition is also a virtual suspension of the principle of the second canon.

It seems, then, that this canon was not, in fact, necessary at the time of its adoption, there being already sufficient provision against improper consecrations;—that it is inconsistent with the true principle of Episcopacy, which requires a Bishop in every diocese;—that it has been suspended, in one instance, and virtually suspended in other cases, for the purpose of introducing our polity into the west; and that, with the exception of Georgia, and possibly Delaware, it cannot now be made to apply to any but the WESTERN AND SOUTH-WESTERN STATES, which, particularly at this crisis, need greatly the fostering care of the Church in the east.

But, in this state of things, and, as it would seem, with express reference to the west; the report of the committee being dated soon after the recent abortive election in Kentucky, and no such alteration in the canon being suggested in the proposed revision circulated before the last General Convention:—*apparently for the sole purpose of preventing the election of Bishops in the west*, and, by a just consequence, *retarding, in a very large degree, the progress of our Church, and of sound religious and ecclesiastical principles*, and reversing the whole previous policy of the Church in reference to that region, the committee on the revision of the canons, in the pamphlet before us, have proposed not only to continue the present canon, in full force, but to increase its restrictions in such a way, as shall render the election of Bishops in the west nearly IMPRACTICABLE! In this light it is deeply deserving the attention of the members of the Church throughout the Union.

The following is their proposition:—

"To entitle a diocese or state to the choice of a Bishop, there must be at the time of such choice, *and have been during one year previous*, at least *nine* officiating presbyters residing therein, *regularly instituted, or settled, in a parish or church*, and qualified to vote for a Bishop; but two or more adjoining dioceses or states, may associate and proceed to the choice of a Bishop, if there be at the time of such choice, *and have been during one year previous, fifteen* or more such presbyters, residing in any part of such associated dioceses or states, *qualified to vote as aforesaid*."

The substantial additions to the canon are placed in italics. They increase the number of presbyters required, from *six* to *nine*, in a single state, and from *nine* to *fifteen*, in any two or more states, which may associate for the election of a Bishop:—and these all must be instituted or *settled*. This last term, if not the same in meaning as *instituted*, or capable of being resolved into it, has no very definite sense; and, it is worthy of remark, was *struck out* of this identical canon, in the revision of 1808.†

Let us look first at the subject of *institution*. An extract from Bishop White's Memoirs (p. 255) in reference to the original canon on that subject will suffice:—

"Concerning the office [of institution] established at the last Convention, (1808) it is to be hoped that the consequences of the measure will be an illustration of the maxim, that 'the art of governing consists, in a great measure, in not governing too much.' No objection had been made to the office: but the requiring of induction as essential to a valid settlement, was evidently perceived to militate against the ideas so prevalent in many places, of dismissing ministers at pleasure. Now, although there can hardly be any principle, more evidently hostile to the permanent respectability of the ministry, yet it would have been better to have left the correction of it to time and attendant inconveniences, than to have brought the full force of it into operation by the measure now in question. Certainly it would have been best, to have rested the service on a recommendatory rubric. In Maryland the measure interfered directly with a vestry-law. From Carolina, there was a memorial, desiring an alteration of the canon. And in other places complaints were known to have been made. On the other hand the service and the result of it, were with great reason so acceptable to some, that they refused to concur in doing away the former measure; but consented to the dispensing with it in those states or dioceses, in which it interfered with charters or usages. In this shape, the matter was brought before the Bishops, who were reluctant to the saying of any thing, liable to be construed into an approbation of charters or usages, which they held to be contrary to good order in the Church. Still, the consequences of rejecting the canon were so stated to them, as to induce on their part the consenting to it; with a subjoined declaration, that it should not be construed as giving a sanction to the charters and usages in contemplation; concerning which they also expressed the hope, that they will in time be altered. This amendment was accepted, and the canon passed."

The canon, it is believed, is a dead letter, in every diocese which has not re-enacted it. Its observance has not been required, it is believed, in the case of any Bishop, by the General Convention, unless, perhaps, in the first application in favor of Dr. Ogden. It is a canon which *cannot* be enforced; and the committee are very little acquainted with the character of the high-minded and independent people of the western valley, if they suppose that a measure so little relished at the east, will be more acceptable at the west.

The following is a part of the xxxiii-d canon, in the revision before us: "The provision concerning the use of the office of institution, is not to be considered as applying to any congregation destitute of a house of worship." If then, *instituted* and *settled* are terms of the same meaning, or may be resolved into the same meaning, in the revised second canon; then there is required not only *nine instituted presbyters;* but as no one can be instituted, if his parish has not a house of worship, there must also be, *in all cases* HEREAFTER, nine *churches* in a state, before, however great may be its needs, it can have a Bishop!

Let us now look at the character and circumstances of the committee from whom this revision of the canons comes. It consisted originally of three Bishops, of whom one, alas! for us,—has passed to immortality, and three clergymen and three laymen; five members including *two* Bishops, to form a quorum.

If such a canon as the one before us, had existed at the time of *their* appointment, could either of the Bishops, whose joint consent on the committee was necessary to a decision, have been elected to their present stations? It has been shown above, that there were, probably, not as many as six "resident and officiating presbyters" in Pennsylvania at the time of the election of Bishop White. When Bishop Croes, the other Episcopal member of the committee, was chosen Bishop of New-Jersey, but *seven* clergymen were entitled to vote in the Convention, and as there were two candidates present, neither of whom voted, the election was effected by *four* clerical votes only. The clerical and lay members of this committee were entirely selected from the *larger* dioceses—from states which do not know what it is to want the services of a Bishop, and consequently, it would seem, are little able to feel for their *destitute* brethren.—Yet their dioceses too, were once small and weak, and were indebted to England for *the first foundation* of their Churches, and for *a long continuance of nursing care and protection:* and when they sent the men of their own choice to the mother country, to be consecrated Bishops, the Bishops there did not ask questions about the many, or the few, clerical voters; or whether their jurisdictions were large or small; but whether they were sound in doctrine, and of pure manners. If the English Bishops had made such a requisition even, as is contained in our second canon, as it now stands, years must have elapsed before any could have been consecrated;—if, taking into consideration the fact, of the gradual reduction of the number of the clergy immediately subsequent to the Revolution, the Church itself, as Bishop White feared at the time, had not become utterly extinct. Will the survivors of that generation which *trembled for the ark of* GOD, seek to impose artificial hindrances in the way of their brethren; when those in their own path, both at home and abroad, were so graciously removed, as to call for devout expressions of gratitude from them? Will they act in direct opposition to the sentiments of the Church, as expressed particularly in the 105th and 106th hymns, and many other ways? Will they pray that "CHRIST'S *kingdom would come*," and that he should "*have the uttermost parts of the earth for his possession;*" and yet impose little difficulties, and vexatious restrictions, and increased formalities, in the way of enlarging the numbers of what a Bishop himself, who must have had experience in the case, has called "the *likeliest instrument* both for propagating and preserving the Christian religion?" Or, lastly, will they forget our Master's golden rule?*

It is now, probably too late, to ask of the committee a reconsideration of their work on this point; but the members of the approaching General Convention are most earnestly requested to view this subject in its bearings upon that great portion of our country, to which this canon will *almost exclusively* apply. More of hope deferred than tongue can tell, has already, without doubt, been felt by "the thousands of Israel" there scattered, far away from the halls of Zion, and hanging their "tuneless harps upon the willows." What powerful calls do we occasionally hear from that region for help! What a field for our missionaries of all orders! What *need* for many, very many of Bishops, and priests, and deacons! A generation has passed away to eternity, since the first efforts of the General Convention in their behalf, and yet what have presbyters and deacons been able to accomplish?—Ohio, alone, blest with a Bishop, and having many difficulties with which to struggle, has nevertheless increased its clergy in thirteen years from *three* to *twenty;* and has now, it is believed, double even that number of parishes; and both in regard to ministers and parishes, now nearly outnumbers all the rest of the states in the valley, from Lake Erie to the Gulf of Mexico—from the Alleghany to the Rocky Mountains. Let not then a yoke of iron be added to the existing fetters, which depress and weigh down to the earth the Church in the West; but rather bid her *arise, shake herself from the dust, and put on her beautiful garments!*

Bishop Seabury, in a letter, written when he was desirous of removing the difficulties which prevented, for a time, the New-England Churches from uniting with the General Convention, used the following language, which well deserves to be borne in mind, when important changes, affecting the relations of a minority are in train. "I most earnestly wish," said that learned and able prelate, "to have our Churches in *all* the states so settled, that it may be one Church, united in government, doctrine, and discipline—that there may be no division among us—no opposition of interests—no clashing of opinions. And permit me to hope that you will, at your approaching Convention, so far recede in the points I have mentioned, as to make this practicable. Your Convention will be large and very much respected. Its determinations will influence many of the American states, and posterity will be materially affected by them. These considerations are so many arguments for calm and cool deliberation. Human passions and prejudices, and, if possible, infirmities, should be laid aside. A wrong step will be attended with dreadful consequences. Patience and prudence must be exercised. And should there be some circumstances which press hard for a remedy, hasty decisions will not mend them. In doubtful cases they will probably have a bad effect."

Of a similar tenor is the following extract from Bishop White. (Memoirs, p. 317.) Speaking of that work, he says, "These Memoirs may serve for a check to the unnecessary exercise of authority; and may sustain the opinion that—there being retained in profession the essentials of Christian verity, and in practice the degree of submission to public will necessary to social worship—much of what is made the subject of ecclesiastical law, may be safely left to the diversity of sentiment which is the result of the difference of intelligence, of education, and of constitutional character. In the estimation of discreet persons generally, ecclesiastical legislation is thought to have been carried too far. What the author sees cause to lament, is that many who acknowledge this fact, and who are ready to lay unsparing hands on matters formerly established, would bind on the Church something new and needless, and likely to excite diversity of opinion. They will do this with good intention, and without being aware of the inconsistency. There is a call to the acquiring of a weight of religious character, not only in the episcopacy, but in the other clergy, and in the lay gentlemen, to whom may be committed the important work of making changes in ecclesiastical institutions. Even with the advantage of such a character, let them be aware of the truth of the maxim, that one property of the art of governing, is the taking care not to govern too much."

After so much of what many, perhaps, will still consider uncalled for remonstrance, the writer may be thought presumptuous, though he would gladly avoid such an imputation, in making the proposition with which he concludes; which is this: It is most respectfully suggested to the committee appointed at the last General Convention, "to prepare a plan for extending to the states and territories in which the Church is not organized, Episcopal services and Episcopal supervision, and to report the same to the next General Convention:"

That the second canon of the General Convention be *suspended*, in favor of such states, west of the Alleghany mountains, in which the Church is *now* organized, as shall, before the next ensuing General Convention, elect Bishops according to the iv-th article of the General Constitution; *provided* that every Bishop so elected, shall, before consecration, declare his consent, to extend his Episcopal services and Episcopal supervision, to such state or states, and territory or territories, as the house of Bishops shall assign to him, and which shall desire or need the same.

Sufficient checks upon improper elections are in the hands of the General Convention, in the Standing Committees of the several states, and in the Bishops. If competent men are not now in those states, they may, doubtless, be induced to go thither, with the prospect of such extensive usefulness before them.

Let every member of the Church remember, and endeavor to exemplify, the Gospel precept, *When thou art converted, strengthen thy brethren.*

* Why is it that such anxious desire should, apparently, exist for extending the Episcopal office to states and territories in which the Church is *not* organized; and yet the same office be excluded from those states, in which the Church has, for years, been organized, because of the want of a few more clergymen, whom they can neither obtain from elsewhere, nor, for want of Bishops, raise up among themselves. Why, especially, open the door wide to the first class, and seek to close it more tightly upon the other?

†*Qu.* What is the meaning of *settled?* Were the clergy, (Dr. Johnson and Dr. Chandler, for instance,) in the colonies east and north of Maryland before the Revolution, whom Bishop White speaks of above, as being, except in the cities and large towns, though acting as parish ministers, called *missionaries*, because they received annual *assistance* from a missionary society, *settled* or not? Are the *located* missionaries of New-York and Pennsylvania *settled* or not? Are missionaries, corresponding to the first class, above, located, and acting as parish ministers, but aided by the General Missionary Society, *settled* or not? Is a minister settled if his congregation take his whole support upon themselves; and is he not settled, though a Rector by vote of vestry, if he requires a few dollars, or a hundred or two from some other source? These queries might be extended.

* "As Bishops were the first fathers of Churches, and gave them being, so they preserve them in being; for without sacraments there is no Church, or it will be starved and die; and without Bishops there can be no priests, and consequently no sacraments:—And, therefore, they who go about to extinguish [or prevent] Episcopacy, destroy the presbytery, and starve the flock, and take away their shepherds, and dispark their pastures, and tempt GOD'S providence to extraordinaries, and put the people to hard shifts, and turn the channels of salvation quite another way, and leave the Church to a perpetual uncertainty, whether she be alive or dead, and the people destitute of the life of their souls, and their daily bread, and their spiritual comforts and holy blessings."—*Jeremy Taylor's Works, Hughes's ed.* vol. iii. p. 356.

THEOLOGICAL EDUCATION.

CLERICAL ASSOCIATIONS.

The *Constitution* of the Association formed in Fairfield county, Connecticut, of which an account was given in our last, is as follows; it appeared in the last Episcopal Watchman. May there be many zealous imitators of this good example!

Art. 1. This Association shall be called the Fairfield County Education Society.

Art. 2. The object of this Society shall be to aid pious young men in their education for the ministry.

Art. 3. This Society shall be composed of the Protestant Episcopal Clergy of the County of Fairfield.

Art. 4. It shall be the duty of each clergyman to use his *best efforts* to obtain a sum annually, to the amount of one tenth of his salary, for the object of this Society.

Art. 5. There shall be annually four stated meetings of the Society, to be held at the same time and place appointed for the County meetings of the clergy. Extra meetings may be called by the President whenever it is deemed expedient.

Art. 6. The officers of the Society shall be a President, Secretary, and Treasurer, to be chosen annually on the second Wednesday of November.

Art. 7. It shall be the duty of the members to pay into the hands of the Treasurer, at each stated meeting, all the moneys they may have collected during the preceding three months.

Art. 8. Young men may be aided by the Society during any period of their preparation for the ministry.

Art. 9. No person shall be aided by this Society who is not recommended to their attention by one or more clergymen of the county; and furthermore he shall not be admitted a beneficiary except by the unanimous vote of the members present.

Art. 10. The Treasurer shall pay out no money except on the vote of the Society certified by the Secretary.

Art. 11. Amendments to this Constitution must be proposed at one stated meeting of the Society, and laid over till the next; and no amendment shall be approved but by a vote of two-thirds of the members present.

COMMUNICATIONS.

For the Churchman.

LENGTH OF THE MORNING SERVICE.

MESSRS. EDITORS,—In a Church near New-York, the clergyman always abridged the morning service as much as the rubrics allowed, and the Lord's Prayer was said but once, for he even omitted it in the pulpit. This practice naturally excited remark, and that argument. I have since seen No. 94 of the Quarterly Review, where, in an admirable paper upon Todd's Life of Cranmer and the Church, the reason and usefulness of the repetition of the Lord's Prayer are so well stated that I cannot but think the extract, if inserted in the Churchman, may be of advantage to the reverend gentleman, (who is, I believe, an excellent and worthy man) and to others of like mind. I therefore send it.

The 25th number of our present volume contained, under the caption "Liturgical," the excellent extract of which a copy has again been sent us, with the above preface. To that number we refer all concerned; returning our sincere thanks to the correspondent who was at the pains to transcribe and send us the article. The following remarks were added at the close of the piece.

So far as to the complaints of the length of our service and of the repetitions in it. But the whole of the article is excellent and deeply interesting to Churchmen. The latter part, in which the English Church is well defended against the attacks and slanders of this "conceited age," is nervous and convincing. Parts of it may be considered by you worthy of place in your excellent paper.

H.

For the Churchman.

MESSRS. EDITORS,—In your paper of the 22d inst. you have noticed, with very strong disapprobation, an article of mine on the pamphlet on the Canons, recently circulated. There will always be a difference of opinion respecting the use of strong language in reply to assertions or insinuations of an objectionable character. My opinion is, that the *pamphlet* in question, for the *author* was unknown to me, deserved richly all that I have said of it. And you will observe that the strong language I employed has little reference to the arguments of the pamphlet, but only, or chiefly, to its highly objectionable assertions and insinuations. Your readers also may observe the same, if you will do me the favor to reprint my piece—a favor which I now ask of you, for the same reason which you assign for reprinting the pamphlet. By doing this, you will further enable your readers to judge whether my argument is as bad as you account my "flowers of speech."

My article being of the nature of a review, it was not necessary to republish with it the pamphlet reviewed. It is not customary, I believe, to do so. I failed very signally, however, of my purpose, if I did not give a fair abstract of every portion of it, which I made the subject of comment.

It appears, from your paragraph, that the author of the pamphlet is now known. If so, his character may be warrant for qualifying the apparent meaning of some of his expressions, and, proportionally, may render some of my criticisms inapplicable. But I wrote against the pamphlet only, not a sentence had the least personal reference to him.

ORDER.

Sept. 24, 1832.

For the Churchman.

MESSRS. EDITORS,—I have read, with no inconsiderable degree of interest and attention, the Pamphlet entitled "Remarks on the Proposed Revision of the Canons," &c., and the strictures on said "Remarks" by an anonymous writer in the "Protestant Episcopalian," and your own brief, but pointed editorial article in the last number of "the Churchman." For an Episcopalian accustomed to feel an interest in whatever concerns the welfare of the Church, the discussion of a subject of such high importance, involving principles and consequences of such magnitude, must at all times possess more or less of interest, but especially so at the present time, when we are so near the triennial meeting of the great Ecclesiastical Council of the Church, upon which will devolve the discussion and settlement of some of the most momentous questions that have ever agitated the Protestant Episcopal Church since its organization in this country. Although I am not a member of the General Convention, and shall not therefore be called upon officially to decide upon any of the great questions expected to come before that body, yet the general interest which I am accustomed to feel in the affairs of the Church, has induced me to make the subject treated by the writer of "Remarks," &c., a part of which appears in the Churchman of last week, a matter of serious reflection, and beg permission briefly to state to your readers the conclusion at which I have arrived. First then, let me premise, that I am accustomed, in order to get a fair view of any subject, to divest it, as far as possible, of all extrinsic apppendages and considerations, and to exhibit it to my mind's eye as an *isolated*, or *abstract* fact, principle, or proposition. Following this simple rule, and applying it to the question of how many clergymen a state should have, before it shall be entitled to possess a Bishop, I ask myself the question, What was the divinely appointed mode of propagating Christianity; by the ministry of Bishops, or of Presbyters and Deacons? A reference to the labors of the Apostles, as recorded in the Scriptures, will afford an abundant answer to this question. We see that the Apostles, after their full investiture with all the powers of the Christian ministry, preached the Gospel every where, ordaining elders in every city. Now this mode, beside being the primitive one, commends itself to our sober judgment also by its exact fitness as a mean for the accomplishment of its end. The end proposed was the establishment of the Christian Church; and who are the most fit and efficient instruments for that purpose, the Apostles who in themselves possessed all the powers and authority of the ministry, and could therefore supply any need of the Church; or Presbyters and Deacons, who possessed those powers only partially, wanting that one of ordination essential to the perpetuation of their own orders? Presbyters and Deacons *alone* could never establish the Christian Church, so as to ensure its perpetuation, or else Episcopacy is a fable. The less cannot include the greater, and therefore they could not do what they had no power to do, that is, give an authorized head to that portion of the Church where their labors were employed.

The Church of the Syrian Christians discovered in the interior of India by Dr. Buchanan, traces its establishment to the Apostle St. Thomas. This Church exists in full perfection, so far as its outward order, and its ministry in the orders of Bishops, Priests and Deacons are concerned. Could all the Presbyters of Christendom have established a valid Episcopal Church *in the* heart of India? No, surely. And could that Church have flourished, prospered, and been perpetuated in the perfect and valid form in which it was found, although isolated from all the rest of the Christian world, and even supposing themselves the only Christians *in the world*, if it had not been planted, watered and established by an Apostle possessing in himself all the powers of perpetuating the ministry? As surely, no.

How and by whom was Christianity first introduced and propagated in England? By the ministry of Presbyters and Deacons alone? By no means. Gregory the Great knew too well what were the most efficient means of propagating the Christian religion to intrust it to other hands, when those of a *Bishop* at the head of his band of faithful missionaries, could be obtained and employed. He therefore sent Augustine, a Bishop, with some assistants of the inferior orders of the ministry to assist him in this great work. Augustine, like the Apostles of old, ordained him elders in every city, as he found the Church had need of them. Could Presbyters have done as much? By no means, except they had done *then*, as some of their order have done since, *usurped* powers which did not belong to them. I have somewhere heard or read a story of a *Layman* being cast among Heathen, and when he returned to his country, he told of the great opening afforded where he had been, for the diffusion of Christianity: he was ordained a *Bishop* and sent back to the work. But it may be said that all this occurred in the establishment of Christianity among *Heathens*, and not among men nominally Christians. Admit it: what then? Does it vary the principle in the least? Not at all. Will not the ministry of Bishops be as efficient and effectual in the diffusion of the principles of Christianity, and building up the visible Church in its perfect organization, among men nominally Christian, as among Heathen men? And will not the ministry of the inferior orders, although they may accomplish the first of these, from necessity wholly fail in the establishment of the latter? I am so well satisfied of the truth and correctness of the principle I now contend for—that if it were left to my option, I would send a *Bishop first* into every state or territory where now there is not an Episcopalian, either lay or cleric, to be found; and if he labored as faithfully and assiduously as did his predecessors of old, he would be as successful—he would build up the Church by converting men from the error of their ways, and ordaining him elders in every city and place as he found the Church had need. Could mere Presbyters do as much?

But some one may ask, What is my object in writing thus? to disturb or overturn the present arrangement of things as they now exist in our Church, in reference to this point? By no means. I am an open and undisguised enemy to *much legislation*, either in civil or ecclesiastical affairs. Injury invariably follows excessive legislation. I would not, therefore, abolish the second canon, requiring *six* officiating presbyters to entitle any state to a Bishop, or any two adjoining states to have *nine* for the same purpose; but I certainly would not *increase the difficulty*, already great, of obtaining a Bishop in every organized Diocese. I use this term *organized* as more generally understood, but in reality no Church can be fully *organized* without a *Bishop*, any more than the scattered limbs can be a perfect *body without a head*. I think, Messrs. Editors, I can keep my eye sufficiently on the current of events in our Church, to discover the latent cause of all the objections which are made to the multiplication of Bishops in our western states:—fear of the introduction of improper individuals into the Epis-

copate, or of persons whose views of Episcopacy were so low as justly to entitle them to the appellation of Presbyterians, rather than Episcopalians, and thus perpetuate a race of half-informed mongrel Churchmen. For the principles of such Presbyterian Episcopalians, I have not an atom of respect, and pray God they may be always kept out of the places of authority in our Church. Fear, also, of the effect, if carried into operation, of the proposition originating with the Convention of Kentucky, to divide the state into *districts* with a view to their being constituted Dioceses, no doubt has had its full share of influence in begetting the extreme fastidiousness manifested on the subject by the writer in the Protestant Episcopalian.

But should the fear of these, or any other untoward results, prevent us from doing what is right in principle? Shall we, good honest Churchmen and Christians, set to work to legislate the Almighty Disposer of things, out of his right to control all events? Shall we employ our puny skill, tact, and management, as would a set of wily politicians, to ensure certain results? No, Sirs, not with my consent. Let us like upright and honest men, do what we know to be right on the ground of principle; we may safely depend on God to take care of results. He has promised "that the gates of hell shall not prevail against his Church," and I fully believe it, and so believing, I would act as becomes a man having this confidence—act on *principle*, not for *policy*. I hate the very sound of the word *policy*. I never yet knew one of your *policy men* succeed in securing, except it might be for a time, either his object or the respect of his fellow men.

Begging your indulgence for this trespass on your patience,

I am yours respectfully,

LAYMAN.

THE CHURCHMAN.

SATURDAY, SEPTEMBER 29, 1832.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms*, will be realized, in large accessions to our subscription list.

EDUCATION—STUDY OF THE CLASSICS.—From time to time we have transferred to our pages valuable extracts from the best writers of the day upon this interesting topic. Those on our last page to-day accord entirely with others derived by us from perfectly independent sources, and give occasion again to mention as a desideratum the edition of the ancient classics proposed by Mr. Seabury of the Flushing Institute.

ANNIVERSARIES.—The *notices* in to-day's paper will inform our readers of the time and place of holding these important celebrations; important because designed to affect materially the best interests of the Church and family of CHRIST. The reports of some of our Societies, then to be read, will show a diminished usefulness in the past year, to be attributed in part to the melancholy cause under which every thing with us has languished. Yet, the spiritual necessities of our fellow men have not been lessened, and it is but charitable to hope, that the mortality of the season of which these meetings mark the close, has been felt as an admonition "while we have time, to DO GOOD unto all men."

SYSTEMATIC APPEAL AND CONTRIBUTION.—The success of other denominations of Christians in efforts to sustain institutions subservient to the propagation of their respective views, is attributable to various causes; some that it were well, and some that it were far from well, could their operation be witnessed among Episcopalians. Of these, *periodical* and *systematic* appeal, *taking for granted that all who are members of the Church feel the obligation to aid in its support*, to the limit (various it must be) of each man's ability, is among the most promising, the most desirable, and as we think the most effectual. One denomination, and, from its systematic organization, and machinery for the concentration of effort, a most powerful one, owes, we venture to assert, to this *method* principally, the astonishing prosperity of its most important institutions. We wish to see them imitated. The reluctance to present the claims of Church Societies, and of the various approved enterprises for the Church's extension, which operates so strongly in the minds of our brethren to whom we reasonably look for the advocacy of those claims, cannot, we are persuaded, be well founded or justifiable. The principal objection to such advocacy is built upon the requisite frequency of application and the number of the objects demanding aid. But shall a parent bestow his inheritance upon strangers, or cast the fortune he has amassed into the deep, because to divide it among those who might justly expect a remembrance in his will would not afford to any of them a competency? And is it a difficult matter to sum up the objects which may be expected to ask aid in the year's revolution, and to present each according to its comparative importance, (with notice that the others are also to be presented in their turn,) so that each shall receive something, from every contributor, annually? We think not. Our own experience and observation sustain the conclusion. The practice and experience of other denominations is to the same effect; and if there are proofs of the impracticability of the proposition, let them be shown before it is condemned or left untried. *Laymen* say that the clergy are to blame for the inadequacy of sinew but too evident in the laggard pace of Church institutions. They have said this so often in our hearing that we have resolved it shall be spoken out. Our part is done toward inviting the experiment of *systematic annual appeal in behalf of our important Church institutions.*

BISHOPS IN THE WEST. OPINION OF DR. JOHNSON.—This clergyman, during his residence at Stratford, Conn., gave the expression of his opinion to a relative, now a Presbyter of the Protestant Episcopal Church, upon the cardinal point on which the canon most affecting this subject is made to turn. 'He thought the canon in question the most objectionable that could be imagined,—the most unapostolical,' to use the phrase of our friend the clergyman alluded to. 'It had been got up for an occasion, and ought to be abolished.' He gave it in charge to his relative, 'to embrace any opportunity in his life that might offer, to promote a change.' 'Had he imagined that his own life would be spared, as it had been, for 13 years after the close of his connexion with the college, he should have begged for consecration himself, and have gone into Ohio, and there have ordained his Presbyters upon the spot; and thus have laid a foundation for the Church, walking in the steps of the Apostles and early Bishops.' This opinion was some time since communicated to Bishop White: 'He listened to it with consideration, and remarked, that he had always attached much weight to the opinions of Dr. Johnson.'

REQUISITES FOR AN ACCEPTABLE RELIGIOUS PAPER.—"We must have a variety of matter to suit a variety of tastes, or else the subscribers to our periodical will not defray the expense of publishing it. Should we commonly fill our pages with sermons, few would read them; for a large portion of sermons are so dull as to excite drowsiness, even when they come from the mouth of the author; and our leaden types would give them a heavier cast. *Some papers are too good:* are filled with pious articles which very few peruse. We must have a little life; a little sprightliness; some *anecdotes;* some *news;* some controversy about important doctrinal differences; something about all worlds, and every man's concerns, or we cannot cause our sheet to circulate. A *religious newspaper* must not be a volume of sermons, or a volume of essays; nor a weekly dish of old biography and stale metaphysics."

So says Dr. Ely, of the Philadelphian. It has not come to that yet with *us*, nor as appears from the notice from the 'Banner of the Church,' in our last, with at least *one* of our cotemporaries. We cannot deem it justifiable to adopt these requisites, while such texts exist as 1 Tim. i. 4;—and 2 Tim. ii. 23.

PREPARATORY STUDY.—A late Convention of Universalists exhibit in their records a *resolve*, that all persons asking admission into their association (as preachers) shall have pursued the study of theology for "the full period of six months!"—provided, they have not before preached upon license from some other religious sect!

SUMNER'S LECTURES ON ST. LUKE, are now on sale at the Depository of the Press. See advertisement in this day's paper.

LITERARY.

A Biographical Memoir of the Rev. Edmund D. Griffin. By the Rev. John McVickar, D. D., Professor of Moral Philosophy, &c., in Columbia College. New-York. 1832. New-York Protestant Episcopal Press. 12mo. pp. 117.

THE esteemed author of the Memoir of Griffin has, by a double act of kindness conferred, on the Episcopal community more especially, an important benefit. The *copy-right* of this, the first edition of his work published distinctly from the 'Remains' to which it was originally prefixed, as well as a right to whatever profits may accrue from its sale, have been given to the Gen. Prot. Episcopal Sunday School Union; while the outlay, and commercial risk attending its publication, are borne by himself. The 'Remains' are an acquisition, as valuable as they have proved to be valued, to the literature of our day. The most favorable notice has been taken of these volumes in many of the leading and most respectable European, as well as American Reviews; and one,* though not deserving this designation, has, for their intrinsic merit and interest, transferred to its columns with high commendation the most copious extracts from their contents.

The Memoir is designed to present for the contemplation of the young, the picture of a mind of great purity: from childhood ardent and successful in the pursuit of knowledge, peculiarly exemplary in the methods employed in its acquisition, and delighting in pleasures of the most intellectual kind:—a student worthy, in all his habits, of close imitation; a scholar prepared for the widest usefulness at a very early age; a son, a brother, and a friend, dutiful, affectionate, and constant; a Christian, conscientious to a scruple; honestly and diligently seeking and firmly holding fast the truth; and desirous of contributing, in the sphere to which he deemed Providence to have called him, his proportion, in promoting the well-being of his fellow men. As regards what is understood by the *devotional* sentiments and character, Griffin, as presented in the Memoir, can hardly be considered as a model, since it evidently was not the design of his biographer to bring into relief upon its pages the portions of the history of their subject, or to exhibit the evidences of his sentiments and mental habits, connected with this topic. What were his habitual feelings in reference to the devout affections inspired in the cultivation of Christian principles in the heart, during the period of boyhood and early youth, we are not told. The retired character of that portion of his life, the happy influence of domestic example, the security from subjection to the evil passions of our common nature, which he enjoyed in the passion for pure literary pursuits, may have tended long to exclude from an "honest and good," because not sinfully indulged "heart," the oppressive consciousness of that inward depravity which so soon and so unequivocally discovers itself when, deprived of these helps, the young are cast early into a world of seducing temptation and corrupting example. Yet entertaining from childhood a deep reverence for the word of GOD, and the institutions of religion; and highly exemplary in his views of required moral excellence and their fruits, whatever incompleteness may have attached to his early character as a model for a Christian youth, he was, at a later period of his life, blessed with the infusion of a 'leaven,' which wrought desired perfection in its elements—and which, if it did not produce, more fully developed and sensibly actuated that consciousness, so peculiarly Christian, that "in us" except by the 'renewing of the HOLY GHOST' "there is no health."

We cannot more fitly close these remarks,—which we feel to be imperfect, than by appending the conclusion of Dr. McVickar's Memoir. In future numbers of the Churchman, we shall indulge ourselves in further extracts, which we have marked, from its pages.—After the insertion of the account of the last hours of its lamented subject, the paragraphs now quoted express at once, the biographer's high estimate of Griffin's worth, and his design in the preparation of this tribute to his memory.

"Thus closed the life of this amiable, pious, and talented young man: 'The aged cumberer of the earth is left, while the youthful Christian warrior is taken away, just as he is buckling on his armor for the battle. Yet thus it is that reason is ever baffled when it seeks to enter into the deep counsels of GOD; and it is perhaps for this very reason, to teach man humility and the nothingness of himself and all things human, that death is permitted so often to snatch his victims out of the very instruments which GOD seems to have prepared for usefulness on earth. The shock given to the mind by one such breach upon the hopes and order of nature, does more to break down the barriers of worldly confidence, to arouse the young to reflection, and the thoughtless of every age to watchfulness, than a thousand removals in the ordinary course of mortality. But it teaches yet better things; even the Heathen in his blindness could say, "Whom the Gods love die young." And cannot the Christian see in their early removal a new proof of that better Paradise of GOD to which they are translated, and where preparations for virtuous usefulness, fruitless as to this world, find at once their exercise and their reward?

Such are the lessons imprest by his early death. They deepen and consecrate those already taught by his virtuous character and well spent life. Talents like his, supported by industry, ennobled by virtue, and sanctified by religion, break the vulgar charm which unites genius with indolence, with impiety, or with vice. The union of warm affections with noble aims, in all the beauty of youth, makes virtue as lovely as human nature can present it. What then can Heaven add to make the lesson more impressive? Nothing but that it be removed from our sight.

> Ostendent terris hunc tantum fata neque ultra
> Esse sinent.

The seal of death must be stamped upon it. The touchstone of a dying hour must try the gold, and the admiration of beholders be mingled with tears. Sorrow then becomes the barb which fixes the arrow in the heart. So may it be in the life now traced; and should this simple narrative fail in some measure to effect it, the author will feel self-condemned and that he has not done justice to his subject. But he trusts that it may be otherwise, and that this fair portraiture of youth well employed, will lead some of those who are following in the path of life, to dress themselves after its model; that by it some will be roused to diligence, from witnessing what diligence can accomplish; some be saved from vice, by beholding the beauty and rewards of innocence; some be led to a self-denying religion, by seeing it united with taste and accomplishments; some be weaned from their prejudices against a Church to which such an inquirer was freely led; some child be won to filial obedience, some brother to fraternal love, by the pleasing picture here exhibited of domestic attachment; and all who read it, be impressed with the wisdom of being daily prepared for an event against which no sufficient barrier was found in youth, health, knowledge, virtue, guarded by all the anxious prayers and fond anticipations with which human affection seeks to shelter the objects of its love."

Sermons upon the Ministry, Worship, and Doctrines of the Protestant Episcopal Church. By G. T. Chapman, D. D., late Rector of Christ Church, Lexington. Second edition. Burlington: Chauncey Goodrich. 1832.

A VERY large impression has been issued of this second and cheaper edition of Dr. Chapman's approved work. The Protestant Episcopal Press are the author's agents for its sale, and will supply copies according to the advertisement in another column. We had long anxiously desired, and we believe repeatedly urged the publication of a selection from the first edition of these sermons, which would bring the volume within the means of all inquirers, and enable those who might be so disposed, to distribute it at a small expense. At another opportunity we propose giving some synopsis of its contents, and copy for the present, at length, the preface to the second edition.

The first publication of these discourses was intended as an experiment or effort, to ascertain how far the public could become interested on subjects, usually considered subordinate in value, and dry in detail. To invite perusal, the popular style was adopted, and no greater space occupied with authorities, than was indispensable to a clear and comprehensive view of the argument maintained. I am satisfied with their reception. It far exceeds the most flattering anticipations, I could have ventured to indulge. From many of the Bishops and other clergy, commendatory letters have been received, which have repaid me a thousand fold, for the anxieties inseparable from a first attempt to win the approbation of an enlightened community.

But entertaining, as I do, the firm belief that GOD'S own institutions must be better adapted than those of men to promote vital religion, and accelerate the triumph of the Redeemer's kingdom, it has afforded me the livelier satisfaction to possess abundant evidence, that these sermons have been instrumental in reclaiming large numbers from the ranks of schism, and bringing them within the benign influence of the bride, chosen by CHRIST himself, and therefore most worthy of all acceptation. I need not name a distinguished convert. His elaborate array of facts, the result of intense and unwearied application, has given him an elevated station among the champions of truth, and furnished the Church with a vindication of her apostolic ministry, that will only be successfully answered, when the Bible has ceased to be regarded as the revelation of the divine will.

Although the whole of the original preface has been reprinted, it will be perceived that the miscellaneous discourses have been omitted, in the present volume. The object has been to diminish the price, and render the work more generally accessible. Additions, amounting altogether to about twelve pages, have been introduced in different places. Of these I beg leave to direct the reader's attention to the conclusive proof of Timothy's apostleship, derived from the first epistle to the Thessalonians. It was discovered by me, a few weeks after the former publication, and care was taken to make it public; but my reading has not enabled me to detect its previous use, in any of the discussions to which Episcopacy has given rise. A similar remark applies to the testimony from Jerome, adduced on the eighty-second page, and clearly falsifying numerous misrepresentations of that father. The original follows, and in addition to the expression, 'by little and little,' the yet stronger phrase, 'in process of time,' is evidently brought within the age of the Apostles, called by our Saviour in person: 'PAULATIM, TEMPORE PROCEDENTE, et alii ab his, quos Dominus elegerat, ordinati sunt Apostoli: sicut ille ad Philippenses sermo declarat, dicens, necessarium existimavi Epaphroditum, ——— Apostolum vestrum, ——— mittere ad vos.'

It only remains for me, to implore the divine blessing on my humble labors. Grant me, gracious GOD, so to understand and preach thy true and lively word, that I may, by thy mercy, not only gain converts to the Church on earth, but 'joint heirs with CHRIST' to thy kingdom of everlasting glory.

BURLINGTON, Vt., July 10, 1832.

The present volume, with the two issued by the Press, including the Essay of Dr. Cooke, will go far toward furnishing an inquiring mind with the prominent facts and arguments upon which rest the claims of Episcopacy to a divine institution.

Literary Intelligence.—From our attentive correspondent in England, we learn that the excellent Bishop of Limerick, Dr. Jebb, has just edited two volumes of the Remains of the late Rev. Dr. Phelan, which he has enriched with an interesting memoir. Thus does he devote to the edification of the Church the hours which sickness has withdrawn from its active service. His little manual for clergymen, his edition of Dr. Townson's unpublished sermons, and his Protestant Kempis, all admirable works, have appeared in rapid succession.

The Rev. J. Mendham has just published an interesting life of Pope Pius V., whose guilt in being privy to the planning of the sanguinary Bartholomew massacre of the Protestants, he has demonstrated from his own letters. Some interesting MS. documents relative to that massacre were for the first time printed last year, at Paris, of which Mr. Mendham has taken notice.

The Bishop of Chester's (J. B. Sumner) Exposition of St. Luke is published. We have before spoken of the former volume on St. Matthew and St. Mark. The series, when completed, will be among the best family books in being. We earnestly recommend them to all acceptance. —*Banner of the Church.*

"*Consolations for the Afflicted.*"—The Rev. Thomas Hartwell Horne has in preparation, to be completed this year, "Consolations for the Afflicted," or a Manual of Prayers, Promises, and Meditations, composed entirely from the Holy Scriptures, for the use of "*all who are in sorrow, need, sickness, or any other adversity.*" It is to contain, I. A Short Practical Essay on Prayer. II. Scripture Meditations and Prayers. There will also be an appendix for prayers from some of the divines of the Elizabethan age, a prayer or two for widows and orphans, and some selected pieces of devotional poetry. It will form an 18 or 24mo volume, cheap and portable, for pocket or work table. It seems to us eminently appropriate for a time when, without a figure, 'men's hearts are failing them for fear.' —*Ib.*

TO EPISCOPALIANS.—CIRCULATION OF THE BOOK OF COMMON PRAYER.

A set of Stereotype Plates of the Book of Common Prayer, new and correct, are offered for sale by the Auxiliary Bible and Common Prayer Book Society of this city. They are of the 18mo size, containing 428 pages; and being *duplicates* of a set just completed for the Society, may be had upon very favorable terms. The attention of societies engaged in promoting the circulation of the Prayer Book is invited to this offer. Specimen pages of the plates may be seen, and the terms of sale ascertained, by application or writing to the President of the Society, Benjamin M. Brown, at 61 Water-street, or at the Butchers' and Drovers' Bank, 128 Bowery; or to the Treasurer, Richard Oakley, 105 Front-street.

New-York, Sept. 19, 1832. tf.

OBITUARY.

DIED, in this city, on Monday, Sept. 17th, of the prevailing epidemic, OLIVER H. HICKS, aged 51 years.

It is with pain we record the death of an old and highly respectable citizen, Oliver H. Hicks. For many years Mr. Hicks has been an active and useful member of this community: holding many offices of trust, he had gained, and deservedly so, the esteem and confidence of all. His health for some time had been feeble, but he was enabled to attend to the laborious duties of his profession. On Sunday last he was present at the services of "St. Thomas's Church," of which he was a sincere and devoted communicant. In every situation of life, he was faithful and exemplary, and proved by his conduct, that he was a true Christian. A few hours since, and with a large and attached family, he was joining in the services of the lower Sanctuary—we trust he has been permitted to join the Sanctuary above.

AT a meeting of the Vestry of "St. Thomas Church," held on Friday, September 21st, the following resolutions were unanimously adopted.

Whereas, our fellow member and late Treasurer, O. H. Hicks, Esq., has been removed from us by death,—

Resolved, That the Secretary of the Vestry be directed to enter upon our minutes, as a tribute of respect to his memory, our deep sense of the worth of Mr. Hicks as a Christian, a man and an officer of this Vestry: and of the loss which has been sustained by the congregation of the Church in common with ourselves, in the removal of one whose exemplary life and faithful discharge of duty justly endeared him to all who knew him.

Resolved, That a copy of this resolution be sent by the Secretary to Mrs. Hicks, accompanied with an assurance of our sympathy with her in her bereavement.—*Communicated.*

DIED, at Portsmouth, Ohio, on Monday, August 27th, 1832, Capt. SAMUEL GUNN, in the 70th year of his age. He was born at Waterbury, Connecticut, and was a member of the Episcopal Church before the Revolution. Subsequently to that event, when the Episcopate had been obtained, he was admitted to confirmation by the venerable Bishop Seabury. Some time afterward he removed with his family to Portsmouth, where he resided above twenty years. Ardently attached to the doctrines, discipline, and liturgy of the Apostolical Church, he determined, in reliance upon GOD, to do what he could to promote her sacred cause, by making known her excellencies and teaching others to worship with her in the beauty of holiness. He commenced lay-reading, and, notwithstanding many discouragements, continued to conduct the services for a period of more than ten years. Though but few attended the services at first, the numbers gradually increased, and he lived long enough to see a parish organized and a minister settled. Scarcely a year has elapsed, since he made a donation of more than one-fourth of his entire property, to assist in building a church edifice. He did justice, he loved mercy, and walked humbly with his GOD. The blood of JESUS was the sole ground of his hope during life and his comfort in death. He now rests from his labors and his works do follow him.—*Gamb. Obs.*

INTELLIGENCE.

DOMESTIC.

CONFIRMATIONS.—*Conn.* The Rt. Rev. Bishop Brownell has administered the holy rite of Confirmation in the following Parishes since those noticed in the last Watchman—viz. at Trinity Church, Newtown, Sept. 9th, to 22 persons. At St. James', Newtown, the 10th, to 13. At Monroe, the 11th, to 28. At Trumbull, the 12th, to 24. At Derby, the 14th, to 12. And at New-Haven, the 16th, to 37.—*Ep. Watchman.*

CLERICAL CHANGE.—The Rev. John A. Clark, of New-York, has accepted the Rectorship of Grace Church, in Providence.—*N. Y. Gaz.*

COLLEGE RECORD.—*University of New-York.*—This institution, we learn from the New-York Observer, will be opened "for the reception of students on the beginning of October next." Accommodations for such classes as are to be formed have been procured at Clinton Hall, where the exercises of the institution will be held until further notice. The following list of its Faculty we derive from the same source.

The appointments already made in the University, are as follows:—

Rev. James M. Mathews, D. D. Chancellor, to whom is also committed the department of the Literature and Antiquities of the Sacred Scriptures.

Rev. Charles P. McIlvaine, D. D. Professor of the Evidences of Revealed Religion.

Rev. Henry P. Tappan, A. M. Professor of Intellectual and Moral Philosophy and Belles Lettres.

Henry Vethake, A. M. Professor of Mathematics and Astronomy.

D. B. Douglass, A. M. Professor of Natural Philosophy, Architecture, and Civil Engineering.

John Torrey, M. D. Professor of Chemistry, Mineralogy, and Botany.

S. F. B. Morse, A. M. Professor of Sculpture and Painting.

Rev. Edward Robinson, D. D. Professor of the Greek and Oriental Languages and Literature.

Rev. George Bush, A. M. Adjunct Professor of the Hebrew Language and Literature.

Rev. John Mulligan, A. M. Professor of the Latin and Greek Languages and Literature.

Rev. William Ernenpeutsch, A. M. Professor of the German Language and Literature.

Miguel Cabrera de Nevares, Professor of the Spanish Language and Literature.

Lorenzo L. Da Ponte, Professor of the Italian Language and Literature.

Charles Parmentier, A. M. Professor of the French Language and Literature.

Henry Bostwick, A. M. Instructer in History, Geography, and Chronology.

Henry Vethake, A. M. Lecturer on History.

Rev. Samuel H. Cox, D. D. Lecturer on Moral Philosophy.

Francis Lieber, LL. D. Lecturer on History of Commerce, Agriculture and the Mechanic Arts.

Rev. Charles P. McIlvaine, D. D. Lecturer on Sacred Antiquities.

D. B. Douglass, A. M. Lecturer on Physical Astronomy.

John Torrey, M. D. Lecturer on Chemistry.

Other public Lecturers will hereafter be announced.

The public inauguration of the Chancellor and Professors, will take place in the first week of October, of which more particular notice may be expected.

Inquiries respecting the admission of students to either department of the University, can be made of the Chancellor. By order of the Council.

Columbia College.—September 14, 1832.—The next session of Columbia College will open after the annual vacation, on Monday, the first of October. The public examination of candidates for admission into the Freshman Class will commence on Wednesday, the 26th of September instant, at 9 o'clock, A. M., in the College Chapel. Candidates for admission into the higher classes will be examined by the Faculty at the opening of the session, at which time also students wishing to attend *the Literary and Scientific Course* only, may present themselves for matriculation.

Illinois College.—The annual Commencement of this institution was held at Jacksonville on the 15th ult. On the day previous, the Rev. Edward Beecher, late of Boston, was inaugurated President, and Rev. Julian M. Sturdevant, Professor of Mathematics and Natural Philosophy. The commencement exercises are spoken of by the Illinois Patriot as equalling "the most sanguine expectations of the public." There were twelve orations, three dissertations, a colloquy and a soliloquy.—*Albany Argus.*

Augusta College (Ky.)—The Commencement of this institution was held on the 16th ult. and well attended. Sixteen young gentlemen received the first degree in the arts. LL. D. was conferred on Hon. John Boyle, of Kentucky, and Hon. John W. Campbell, of Ohio. The Rev. Joseph L. Tomlinson, late professor of Mathematics, has been elected successor of Dr. Ruter.

PUBLIC MEETINGS.

DIOCESAN CONVENTION.

THE Annual Convention of the Protestant Episcopal Church in the State of New-York, will meet in Trinity Church, New-York, on Thursday, October 4th, at TEN O'CLOCK, A. M.

W. R. WHITTINGHAM, *Secretary.*

N. B. The Bishop requests that the *Reports of Missionaries* may be forwarded to him FORTHWITH.

EDUCATION AND MISSIONARY SOCIETY.

THE anniversary celebration of the Education and Missionary Society of the Protestant Episcopal Church in the State of New-York, will be held at St. John's Chapel, on Thursday, the 4th day of October next, at 7 o'clock, P. M.

A. O. DAYTON, *Rec. Sec'y.*

AUXILIARY NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

THE annual meeting of this Society will be held on Thursday evening next, the 4th of October, in St. John's Chapel, at 7 o'clock, P. M.

HENRY J. SEAMAN, *Sec'ry.*

THE PRESS.—The Anniversary Meeting of the Stockholders of the N. Y. Prot. Epis. Press, will be held at St. John's Chapel on the evening of the 4th day of October next, at 7 o'clock.

By order,

J. V. VAN INGEN, *Secretary.*

NEW-YORK PROTESTANT TRACT SOCIETY.

THE Annual Meeting of this Society will be held at St. John's Chapel, in this city, on Thursday evening next, (4th Oct.) at 7 o'clock, P. M.

A. J. BLEECKER, *Rec. Sec'y.*

New-York, Sept. 29, 1832.

THE Annual Meeting of the Education and Missionary Society of the Protestant Episcopal Church in the State of New-York, will be held at the buildings of the New-York Protestant Episcopal Press, on Wednesday, the 3d day of October next, at 7 o'clock, P. M.

A stated meeting of the Board of Managers will be held at the same place on Tuesday, October 2d, at 7 o'clock, P. M.

A. O. DAYTON, *Rec. Sec'y.*

THE annual meeting of the "*Corporation for the Relief of Widows and Children of deceased Clergymen of the Protestant Episcopal Church, in the State of New York,*" will be held on Friday, the 5th of October next, at 7 o'clock, P. M., in Trinity Church, New-York.

EVAN M. JOHNSON, *Sec'y.*

GENERAL PROT. EPIS. SUNDAY SCHOOL UNION.

The second triennial meeting of this SOCIETY will be held in the city of New-York, on Wednesday, the 17th day of October next, at 5 o'clock P. M.

The BOARD OF MANAGERS of the same Society will hold a meeting, agreeably to adjournment, on the evening of Wednesday, the 10th day of October next, at 7 o'clock.

By order,

August 30. J. V. VAN INGEN, *Secretary.*

A stated meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held on Wednesday, the 10th day of October next, in Trinity Church, in the City of New-York, at 12 o'clock.

By order.

JONA. M. WAINWRIGHT,
Secretary of the Board of Trustees.

August 25, 1832. 75—tf.

☞ THE ALUMNI of the GENERAL THEOLOGICAL SEMINARY of the Protestant Episcopal Church in the United States, will meet on Wednesday, October 17, (the day of the opening of the General Convention,) to receive the Report of the Committee, appointed at the meeting held in June last to prepare and digest a plan for the proposed association.

SAMUEL R. JOHNSON,
GEORGE A. SHELTON,
JOHN M. GUION,
BENJAMIN I. HAIGHT,
ALDERT SMEDES, } *Com.*

This Committee meet by adjournment on the 4th October next.

N. B. EPISCOPAL PAPERS are requested to give the above an insertion.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending Sept. 27th, from the following persons, viz:—

Rev. R. Kearney, *with remit.*—Miss Croes, *with remit.*—Rev. C. Burroughs, *with remit.*—Rev. A. H. Burwell—George Carr Grundy—F. J. Huntington, *with remit.*—Rev. J. W. James—John F. Ernst.

Packages have been sent from the N. Y. Prot. Episcopal Press, during the week ending Sept. 27th, to the following persons, viz:—

Miss Croes, New-Brunswick, N. J., one parcel, per steam boat Napoleon—Rev. R. Kearney, Canandaigua, one parcel, per D. B. Stout.

JUST ISSUED: HELP TO FAMILY INSTRUCTION AND DEVOTION.

BISHOP Sumner's Expository Lectures on the Gospel of St. Luke, upon the plan of his Lectures on St. Matthew and St. Mark, is just published and for sale by the Press. The volume may be had separately, or with the Lectures on Matthew. They also make part of *the Parish Library.* (12th vol.)

* Blackwood's.

For the Churchman.

CHRIST STILLING THE TEMPEST.

High ran the dark and troubled wave
On the breast of the foaming sea,
And many a heart that was counted brave,
Look'd on the deep as an opening grave,
Where they all too soon might be.

And a deaf'ning cry of horror and dread
Went up from that sinking crew,
Like the wailing of anguish o'er the dead,
And prayers were breathed, and arms were spread,
As the hurried breath they drew.

And one was there with an eye of light,
But he slumber'd peacefully—
Little reck'd he of the breakers white,
Or the sullen darkness that veil'd the night,
Or the rush of the madden'd sea.

Sweetly he slept—till the cry of despair
Chased sleep from his gentle pillow,
And his voice, as soft as the summer air,
Went over the troubled waters there,
And spoke to the tossing billow:

And the waters knew their sovereign Lord,
And obey'd his mighty will;
Nature was silent at his word,
He spake—and the mighty ocean heard,
And the wild dark sea was still.

M.

ANGEL WORSHIP.

"To thee Cherubim and Seraphim continually *do cry*."

Oh! if upon an eagle's out-spread wings
My song up to the gates of heaven could soar,
And with the cherubim of God adore
In those eternal strains whose echo rings
O'er the resounding earth from shore to shore,
And in the glorious heaven from star to star;—
Till even chaos wakes him from afar,
And, rousing into being, shouts and sings!

Kollar.

EDUCATION.

TRUE EDUCATION.

If it be essential to the happiness of each man, that he should seek first the kingdom of God,—if the command to do this has been given by the Son of God himself,—no system of education can be right, which does not teach this as the foundation and beginning of all other knowledge. It is vain that we dispute about rival systems; it is vain that we contend whether this or that place is best adapted to encourage genius and enlarge the understanding: to argue these points is to begin at the wrong end: it is to assume that education *may* be good without religion: it is to assume that the pursuits of science are the great object to which the mind is to be directed. Let the mind be first prepared by religious instruction, and the pursuits of science may follow, not only as an amusement, but as a benefit; or if we are comparing two systems or places of education, in both of which religion is inculcated, we may then give the highest praise to that which extends most widely the circle of knowledge; but I deny that the mere knowledge of any art, however useful, or the possession of any science, however ably supported, can be sufficient to establish the pre-eminence of a place of education. I trust that we in this place shall rest our pretensions on stronger grounds than these. In the present day, it would be more than ever a disgrace not to give encouragement to knowledge of every kind. But let us not be dazzled and misled by a love of fame: in our anxiety to ornament and furnish the building, let us not forget that it is our duty to lay a firm and lasting foundation.—*Professor Burton.*

From the Biblical Repository.

MORAL INFLUENCE OF CLASSICAL STUDIES.

By Professor Tholuck.

If we were here to speak of the benefits it is calculated to bestow in every other view, except in that of morals, we should necessarily have to adduce a great many advantages. The ancients are, in fact, not only the fathers of all our knowledge, with the exception of religion; but they are also, in many departments, still our skilful teachers. Besides, there runs through the whole of antiquity a lively, intelligent, practical spirit, which connects itself in the most simple manner with nature; so that Johannes von Müller very aptly and justly remarks:* "If the experience of antiquity is to be applied in our own times, the grand secret, the great art, is, to *give to every thing its right name.* The ancients spoke not a metaphysical language arising out of abstract ideas; and for this reason they are so full of energy; because their figures fall upon, and form the soul. We strive to become acquainted with nature; the ancients felt and painted it." How beneficial the study of the ancients must be in the respects now mentioned, is obvious.

Among theologians, such men as Calvin, Bucer, and Melancthon show how important are the advantages for the treatment of religious subjects, which are to be derived from a classical education.

But here the inquiry meets us, Whether this study can also be useful to the Christian, in a moral view? This question presents itself with so much the more importance, in proportion as the erroneous opinion has more and more prevailed in schools of learning, that it is classical education which must form the character and disposition of the youth. This view, every Christian who has become acquainted, from his own observation and experience, with the difference between the Heathen and the Christian elements of character, must decidedly oppose. The spirit of heathenism is different from that of Christianity, not only in degree, but also in its very essence; so that even what is good in heathenism, must first become imbued with the Christian spirit, if it is to be regarded as good in the Christian sense. The heavenly temper, and the longing after a holy and eternal life, are wanting in the poet of antiquity; the affectionate hand of a paternal God, and the penetrating glance into the sinful shallowness of our hearts, are not found in the historian; faith, love, humility, and hope, exist not in the philosophy of the ancients; and poetry, and history, and philosophy, all fail to penetrate the depths of the inner man.

It is true, the Heathen have accomplished many splendid achievements. Augustin says, they had often hazarded far more for their earthly country, than the Christians for their heavenly inheritance.† But still those deeds were not good, merely because they were great and splendid. We must here inquire for the root, from which the branches spring. With the Heathen, it is, in most cases, a proud self-exaltation; such as was enstamped as the great principle of life by the Stoic school. Or, if it be not selfishness which impels the Heathen to splendid deeds, yet it is often, probably, the strength of some inborn emotion—it may be patriotism, or conjugal affection, or other like impulses of the human heart, which the man follows, without having acquired them by effort, and without being himself conscious why he follows them. It is, at least, not the spirit of love and humility,—a spirit which springs from the subdual of that ever active and obtrusive selfishness.

Let us take a view even of the greatest of the Heathen, Socrates. His soul was certainly in some alliance with the holy God; he certainly felt, in his dæmon or guardian spirit, the inexplicable nearness of his Father in heaven; but he was destitute of a view of the divine nature in the humble form of a servant, the Redeemer with the crown of thorns; he had no ideal conception of that true holiness, which manifests itself in the most humble love and the most affectionate humility. Hence, also, he was unable to become fully acquainted with his own heart, though he so greatly desired it. Hence too he was destitute of any deep humiliation and grief on account of his sinful wretchedness; of that true humility, which no longer allows itself in a biting, sarcastic tone of instruction; and destitute likewise of any filial, devoted love. These perfections can be shared only by the Christian, who beholds the Redeemer as a wanderer upon earth in the form of a servant; and who receives in his own soul the sanctifying power of that Redeemer, by intercourse with him.

On these grounds, it can neither be permitted in general to transplant the spirit of heathenism into the youth of Christian seminaries; nor can the attempt even be sanctioned to ingraft some of the better branches of the wild olive-tree upon the good; unless, indeed—which, however, can rarely be supposed in the case of tender youth—the new man has already become so strong, that, whatever of good he may borrow from heathenism, before he suffers it to pass over into his own soul and life, he first commits it to the purifying power of that Spirit which must pervade all native and acquired good, if it is to be acceptable to God. In those schools, indeed, where, instead of the love of Christ, ambition and a miserable vanity are continually called into action as a stimulus to diligence and effort, it will indeed be difficult to do without the influence of the heathenish spirit on the minds of the youth. Indeed, it would be hard for teachers of this class to point out, wherein their method of unfolding and forming the human mind, differs from that of the Stoics and the gardens of Academus.

But if now Christianity is not allowed to pervade and sanctify the *sacerdotal* employment of education, (for so it deserves to be called,) it would seem in fact only to stand as an idle statue in the pathway of the Christian's life. We must, therefore, in serious earnest, repeat, that the spirit of classic antiquity may aid in forming what it will in the human mind,—only not the heart. For this, there is but one former and teacher, and that is Christ and his Spirit. On this account every teacher in a school of learning, who would discharge the duties of his office as a Christian, is under the sacred obligation of pointing his pupils again and again to the fact, that the Spirit, which no man knows but he who has received it, produces a new life in the souls of those who receive it. And if one has any where to consider, that he may *buy gold too dear*, it is in the study of classic antiquity.

We subjoin the words of two of the more ancient teachers of the Church upon this subject. Augustin says, respecting the study of the ancients:[1] "The Egyptians had not only idols and heavy burdens, before which the Israelites fled with horror; but they had also precious implements of gold and silver, and garments, which Israel appropriated to themselves *for a better use.* Just so all the learning and systems of the Heathen have not only idols, and heavy and unprofitable burdens, which every Christian must abhor; but also liberal arts and sciences which are useful for the service of truth."—And Socrates, the ecclesiastical historian, says:[2] "Heathen learning is nowhere approved of, either by Christ or by his apostles, as if it came from God; but still it is not totally rejected as pernicious. And this was not done without consideration; for many philosophers among the Heathen were not far from the truth. They have not indeed attained to the chief thing in doctrine, the knowledge of the mystery of Christ. Nevertheless the enemies of Christianity may be effectually subdued, when one wields their own weapons against them. Besides, Christ and the apostles tell us, that we should prove all things, to the intent that we may not be deceived. This will not be our lot, [i. e. to be deceived,] if we seize upon the weapons of the enemy, and yet do not accord with them,—if we avoid the bad, but hold fast to what is good and true, and prove and use it all. The good pertains always to the truth, let it be where it will."*

* Werke, B. xv. p. 453, 454.

† De Civit. Dei v. 18.

1 Augustini De Doctrina Christ. II. 20. Origen before him had already made the same comparison.

2 Socrates Hist. Eccles. III. 16.

* Why the author should thus give us only such brief "hints on the study of classical literature," is not easy to conjecture. And what he has given is rather in the shape of *memoranda*, apparently put down with the design of filling out a more extended and better connected train of discussion. We may well regret that he did not take time and space to fill out this promising section in his usual manner. It is to be hoped he will yet seize some occasion for supplying the deficiency.

Should he do this, we shall doubtless find his hints on the *moral* influence of the study, greatly expanded and corroborated. This, in fact, is the most important point in the whole question.

The first step in the discussion of this topic, is to ascertain what this moral influence *actually is*, both in its nature and degree; and then to seek for the causes of the good and of the evil influence, and for the requisite modifications. And what but actual experience is to settle the question, as to the nature of this influence, just as in every other question of philosophy?—And when experience or testimony on this point, instead of being uniform, is found to be various and even directly opposite, and that too under the same mode of teaching; where shall we look for the cause of this *difference?* Is it not to be found mainly in the different *temperament* and habits of mental association in different individuals? One has been excited to sensuality; another, to unhallowed ambition; a third is not conscious of any definite moral influence; and a fourth, like the young Spartans while beholding the drunken slaves, is led to feelings of mingled abhorrence and contempt, in view of the full drawn pictures of heathenish vices, which he finds in the classics.

Examine, then, the temperaments of these different classes of students, and if found in accordance respectively with these different influences, what a lesson must it afford—not merely on the vast importance of the best *mode of teaching*—but as to the *individuals who are to be advised to pursue classic literature at all; and to what extent; and at what period of life.* What may be safe and salutary for one, may be moral death for another; and what may be too perilous in boyhood, may be hazarded in riper years and better circumstances. The judicious parent and the sagacious and Christian preceptor will be awake to the responsibility thus devolving on them, in the guidance of the young immortals committed to their care.

Trans.

INCENTIVES.

"Honor and the love of distinction formed the sole governing principle of those under my care."

Commenting on this admission of a late celebrated teacher of this city, the author of the 'Memoir' noticed in our present number, thus expresses his views upon a subject not unconnected with points touched in the preceding valuable article.

This declaration "opens to view a great and growing evil in our system of school education. 'Honor, and the love of distinction,' form too much in them, 'the sole governing principle.' It would be far better if teachers appealed to higher and more enduring motives. *Duty* is the true name of *honor*, and *self-approbation* would be a nobler reward than any *distinctions* arising from the conquest of a rival: even in a worldly point of view, this would be preferable, for although the former motives may goad on a sensitive boy to greater exertions for the moment, like a spirited steed under the spur, yet we must remember that exhaustion is the consequence—that education is a long race, or rather but the training for one still longer, and on that course the prize, humanly speaking, is not to the swift, but to the enduring: now it is easily seen that of these classes of motives, while the former are extraneous, and accidental, thus making him who is guided by them, a slave to worldly opinion, the latter are deep, internal and enduring, and thus tend to make a man master of himself, and consequently of his own fortune.

"And if this be so in regard of the worldly objects which education aims at, how incontestable the superiority in reference to its moral and religious uses. If a sense of duty is to govern the *man*, let us train up the *child* in the way he should go, and accustom him betimes to listen to that inward monitor: if the *man* be counted ignoble with whom external applause is the ruling motive, so let it be with the *child*, and if destined to become a Christian, with an aim and motive above the world, let it be taught him in his youth, that it may 'grow with his growth, and strengthen with his strength.' They who have tried the experiment, know that it is practicable, and that children, from their tenderest years, may be successfully led on to every honorable exertion without appealing to any other motives than those which should influence the man and the Christian."—*Dr. McVickar.*

DOCTRINAL.

JUSTIFICATION BY FAITH.

In entering upon a consideration of the office of Gospel faith in the scheme of redemption, I feel, brethren, that I am engaged at the very source of all spiritual life—am about to hold up to your view the most essential attribute in the character of that man, who is *created anew in Christ Jesus unto good works.* Hence, the duty of being in our statements plain and explicit. To this, St. Paul seems to have furnished every aid: and nothing can be more important than our entire reliance upon this aid in settling a point so vital to our eternal well-being. Now, to my mind, as I look into the writings of this Apostle, one thing seems perfectly clear; viz. that *we are justified by faith without the works of the law.* In other words, that *faith*, considered simply as a principle of affectionate trust in the heart, is the *instrument of our justification; the instrument by which our cordial assent is given to the plan of salvation through the righteousness and death of the Son of* God. From *this office* of faith, therefore, *works* of every description are absolutely excluded. Many persons, generally correct in their doctrinal views have erred here from too great precipitancy—from their crowding into the foundation that which properly belongs to the superstructure. Their fears lest *repentance* and *obedience* should be overlooked, have led them to hurry these essential qualifications of the Christian into the foreground of the plan of mercy—to connect them with *faith*, in its high office of leading the sinner to a heart-felt and justifying confidence in the blood of Christ; whereas St. Paul excludes them from partaking at all in *this particular work*, while he assigns them in the scheme of practical godliness, a no less important, but very different place. Whoever wishes to see this point fully and Scripturally discussed, will do well to consult "*A Summary View of the Doctrine of Justification*," by the learned and pious Dr. Waterland.* And besides, he will find by reference to the early Fathers, the English Reformers, the Articles and Homilies of our Church, the same views clearly presented. The language of our Eleventh Article is explicit: it is the following; "We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by *faith*, and not for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification." In that Homily the subjoined passage is directly to the point:—"St. Paul declareth nothing upon the behalf of man concerning his justification, but only a *true and lively faith;* and yet that faith doth not shut out repentance, hope, love, dread, and the fear of God, to be joined with faith in every man that is justified; but it shutteth them out from the *office of justifying.*" And why? The same Homily answers—"because *faith* doth directly *send us* to Christ for *remission of our sins*, and that, by faith given us of God, we *embrace* the *promise* of God's mercy, and of the remission of our sins, (which thing none *other* of our *virtues* or *works* properly doth,) therefore, the Scripture useth to say, that *faith without works* doth *justify*." To the same purpose Clemens Romanus, a companion of St. Paul, declares, speaking of the salvation of the Old Testament saints, "They were all greatly glorified and magnified,"—I use the translation of Dr. Waterland—"not for their own sake, or for their *own works*, or for the *righteousness* which they themselves wrought, but through his good pleasure. And we also being called through his good pleasure in Christ Jesus, are not justified by ourselves, neither by our own wisdom, or knowledge, or *piety*, or the *works* which we have done in *holiness of heart*, but by *that faith* by which Almighty God justified all from the beginning."

From these remarks it will be perceived that I regard *faith*, in the apostolic sense, as something more than a *mental acquisition*, something more than a bare *conviction of the understanding*, however clear, that the truths and events of the Gospel are sustained by proper evidence; that I regard it, in short, as a *moral virtue*, deeply seated in *the heart;* and not only interesting that heart in the economy of divine grace generally, but causing it to repose entirely and with animating trust, in the merits of a *crucified Redeemer* for the gift of eternal life. "*Faith*," in the words of St. Paul, "is the *substance* of things hoped for;" that is, it so impresses these things upon the heart and mind, as to give them, by a certain effect, an actual *subsistence.* "It is the evidence of things not seen," "being, as it were, the eye of the mind *looking* to the *blood* of Christ, and thereby inwardly warming the affections to a firm reliance upon *it*," and entire acquiescence in the rules of holy living it enjoins.—*Bp. Ives' Convention Sermon.*

* This excellent treatise, edited by the self-denying rector of Christ Church, Nashville, Tennessee, has been published in a tract form, and may now be had at the Protestant Episcopal Press, New-York, or of their agents at Wilmington, Fayetteville, and Raleigh, in this State.

DEVOTIONAL.

From the Tracts of Cyprian, Bishop of Carthage.

THE CHRISTIAN'S PROSPECT IN DEATH.

The kingdom of God, my brethren, is plainly then [on the approach of mortal suffering,] nigh at hand, and with it the joyful recompense of life eternal, everlasting gladness, and that happy state of paradise which we had so lately forfeited; these all are making their approaches toward us, by the same steps and paces wherewith this world is fleeting from us: and then we shall make that blessed advantageous exchange of earthly things for heavenly, of mean and trivial gratifications for joys too great for our hearts to conceive, of a transient and momentary state for one which will abide for ever! What room or pretence can then be left for any melancholy surmises, or misgiving apprehensions? Under such circumstances, who can have any damp or flutter upon his spirits, whose faith and hope are not in some manner deficient? No man should indeed be afraid of death,* but he who is afraid to go to Christ; nor can any man be afraid to go to Christ but he who hath reason to fear that he shall have no part or lot with Christ in his kingdom. It is written, that "the just shall live by faith:" if then you are one of those just ones, and as such do live by faith, and do really believe in God, why are you not overjoyed at receiving your summons to be with Christ, in a full dependence upon the truth of his promises; which, when once they are accomplished, will secure you for ever from the power of the devil? It had been revealed from heaven to good old Simeon, (that true believer unto righteousness,) "that he should not see death before he had seen the Lord's Christ;" wherefore, when Christ was brought to the temple in the arms of his mother, he presently knew by the Spirit that the person then was born who had been so foretold to him, and that himself should die immediately after seeing him. Thus rejoicing in the approaches of his own dissolution, and nothing doubting of his favorable reception in a better world, "he took the child up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace according to thy word; for mine eyes have seen thy salvation." In which words he hath plainly and clearly intimated, that the servants of God are then only secure of peace and undisturbed repose, when they are got out from the storms and hurricanes of this world, and have made to the haven of everlasting rest; when upon the swallowing up of death in victory, their mortal hath put on a blessed immortality.

Hence only can we indeed expect any durable peace, repose, or safety: for as to this world, it is a state of perpetual conflict and struggle with our ghostly enemy, and we are always upon the defensive against his various assaults. Covetousness, incontinence, wrath and ambition, do all attack us. The lusts of the flesh, and the several allurements of the world, are ever seeking some advantage against us. The mind of man surrounded thus with a whole troop of temptations, and always attacked by some of them, cannot be every where at once, and therefore doth with great difficulty maintain its ground against such numerous and potent enemies. If covetousness be repulsed, lust takes its post, and renews the onset; if lust be worsted, ambition steps into its place; or if ambition prove too weak to gain upon us, either pride, or anger, or envy, or a peevish emulation, are, some or other of them, ready to enter at an unguarded pass, and to assist the tempter, who had here or there, been defeated. At one time you are perhaps commanded† to blaspheme Christ, at another, to take an unlawful oath. Such and so endless are the dangers and tribulations to which Christians are here obnoxious; and yet they take pleasure in standing continually thus exposed as a mark and butt for our grand adversary to shoot at; whereas it is indeed infinitely more desirable to be despatched to Christ, by the help of a speedier death; when he hath beforehand told us what we are to expect, from our continuance in this vale of tears, and what from our removal out of it: "Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy." Who now would not be glad to be rid of sorrow? Who would not with alacrity hasten to joy? But now the time when our sorrow shall thus be turned into joy, our Lord hath clearly signified to us, where he saith, "I will see you again, and your heart shall rejoice, and your joy no man taketh from you." Since, then, to see Christ, is to rejoice, and we can have no true joy till we do see Christ, what madness and infatuation is it to be in love with afflictions and pressures, and the troubles of this life, and not rather to hasten toward that joy which can never be taken from us?

* There would be no conclusiveness in this reasoning, nor in that of section 4, except our author had been of St. Paul's opinion, that immediately upon a good man's dissolution, he went to Christ, *Philip.* i. 23, and 2d *Cor.* v. 1, 6; and indeed our author elsewhere in his tract to Demetrian hath given us his sense upon this question very clearly, where he saith, 'Till upon the conclusion of this transient life we are assigned to separate mansions, either of everlasting destruction, or of life immortal." And again a little farther, "When we go hence, there is no room for repentance, nor any possibility of atoning for our sins by penitential satisfactions; here, or nowhere, must be laid the foundation of life eternal."

† So the proconsul (as we are told by Eusebius) commanded St. Polycarp; who replied; "These eighty-six years have I served him, and he never used me hardly; and how then can I blaspheme my King and my Saviour."

CONVERSION.

Can it be true, can it be possible, that conduct so guilty, so abhorrent to every better feeling, even of the natural heart, should form the opening scene in the life of him, of whose lofty attainments in spiritual things, of whose holy and consistent conduct, of whose glorious testimony to the truth as it is in Jesus, we shall hereafter have to speak? It is most possible, most true. Then blessed be God, who shall despair? Who has sinned past forgiveness? Whose heart is too hard to be broken by the power of divine grace, to be melted by the love of Christ, if this be indeed the first incident which the Spirit of God has bequeathed to us in the life of St. Paul? Am I now addressing any who have said there is mercy with God, but it is not for me; there is compassion with Christ, but it cannot reach my case? There is a powerful influence in the Spirit, but it will never touch my heart? Then, my brethren, look carefully at this picture, and draw from it—no encouragement in sin—but great and soul-encouraging views of the boundless infinity of divine love. There is mercy for the worst of sinners, for there was mercy for Saul; you cannot fear condemnation, where Saul obtained a free and full forgiveness. That God who was 'found of him, who sought him not,' will surely not deny himself to you, who earnestly seek him through the blood of his dear Son.

The practical lesson to be deduced from this, and every other case of conversion, whether apparently more or less miraculous, is a corroboration of that great Scriptural truth thus expressed by our Lord, 'Except a man be born again, he cannot enter into the kingdom of God.' 'Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.' This is the decree which has gone forth from the lips of eternal truth; not merely against the blasphemer and the persecuter, but against every fallen child of a corrupt and fallen parent. It speaks to you and to myself. All who shall enter into the eternal kingdom and joy of our Lord, either have been, or must be, the subjects of this heart-influencing change. The mind, which is, by nature, dark and ignorant of divine things; the conscience, which is not awakened by the spiritual requirements of the divine law; the will, which neither knows, nor desires to know, any thing of a conformity to God's will,—must, like the mind, the conscience, and the will of Saul, be subjected to the enlightening, renewing, transforming power of God's divine Spirit.

We do not intend to say, that there are none, like Samuel, sanctified from their mother's womb; that there are none upon whom, by the grace of God, a change of nature, as well as a change of state, has taken place at the baptismal font. We know we are addressing ourselves to baptized Christians; but so also were the prophets of old addressing themselves to circumcised Israelites, when they urged upon them the true circumcision of the heart and spirit; and, therefore, we do not scruple to say to many among yourselves, 'Ye must be born again!' A change must pass upon many of you as astonishing as supernatural; as entire as that which passed on Saul.

This is not indeed to be effected in the present day, by means apparently so miraculous as those employed in the instance before us; but inasmuch as every conversion is above the power of man, is indeed the exclusive prerogative of God the Holy Ghost, every conversion is a divine and supernatural work, flowing completely and entirely from the sovereign grace of God our Saviour.—*Blunt.*

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